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# The Outlook

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NEW·SERIES·OF THE CHRISTIAN·UNION


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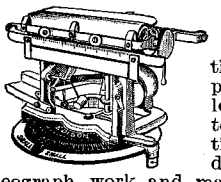

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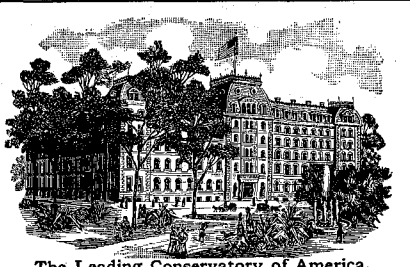

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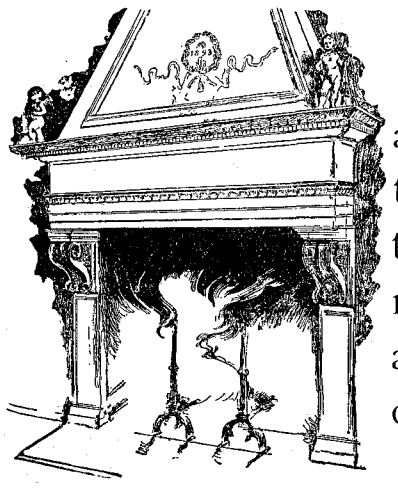

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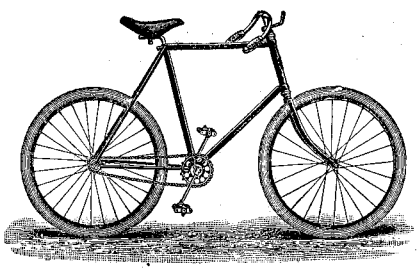

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NEW SERIES OF THE CHRISTIAN UNION

Volume 49 For Week ending 5 May, 1894 Number 18


## The Week

IN pursuance of the parliamentary programme announced by the Liberal Ministry, two important bills have recently been introduced by the Government. The first of these, the Evicted Tenants Bill, is another step in the policy of pacifying Ireland by removing grievances. It provides for the establishment of a Board of Arbitrators, who will constitute a Land Court. Any tenant evicted since 1879 may apply to this Court, which will issue a conditional order reinstating him in possession of the property, if there be no new tenant in possession, and if a *prima facie* case is made out by the former tenant. The owner of the property will be notified; if he does not object, the conditional order will become absolute; if he does object, the case will be tried before the Arbitrators. Upon such trial, if it appears, in the judgment of the Court, that the landlord has been unreasonable, the tenant may be reinstated on the basis of the old rental, two years' arrears being allowed to the landlord, one-half to be paid by the tenant and one-half by the State. The rate of rental may also be revised. The landlord may hold the tenant to the purchasing of his holding outright. If the tenant declines, the proceedings fall to the ground, and he has no further remedy. If he consents to purchase or goes back as a tenant, he is entitled to a grant of $250 toward the rebuilding of his house. In those cases in which the land formerly occupied by an evicted tenant has been taken by a new tenant, the latter cannot be turned out against his will. In case, however, he consents to give up his holding, he is to have compensation, half of the amount of which is to be paid by the English taxpayers. Mr. Morley's speech in introducing the bill was studiously moderate and notably clear, and the measure is regarded as conservative and judicious. It does not meet the expectation of the extreme Nationalists, nor, on the other hand, is it so drastic as was feared by the Conservatives. The bill has apparently made a favorable impression, and Mr. Balfour, in speaking for the Opposition, practically refused to take a final stand upon the matter.

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The second important measure was the bill introduced in the House of Commons last week by Mr. Asquith, providing for the disestablishment of the Established Church in Wales. It cannot be called the Welsh Church, for it is in no sense a national Church, containing as it does only a small proportion of the Welsh people. Ten years ago the population of Wales was nearly 1,600,000, of whom 1,100,000 were Nonconformists, 250,000 Roman Catholics, and about 200,000 members of the Established Church. These figures show how slight a hold, so far as population is concerned, the Established Church has upon the Welsh people, and they explain the extreme irritation which the Welsh have shown toward the Church for a long time past. Of the thirty-four Welsh members of the House of Commons, thirty-one favor disestablishment. There can be apparently but one answer to the question asked by Prebendary Eyton: "In view of these facts, is it right to maintain a privileged body which creates a feeling of intense bitterness, not in a mere faction, but in the great body of the people?" The bill is a more radical measure than was the Irish Church bill. It provides for the discontinuance of the Church in Wales as an Established Church on the first of January, 1896, with the extinguishment of all rights of patronage and all ecclesiastical corporations, the Church to become then, like other religious bodies, voluntary, and its doctrines and discipline to be binding only by mutual agreement. The yearly revenues of the Church in Wales, according to Mr. Asquith, do not exceed a million and a half dollars. This revenue, together with all ecclesiastical property, with certain exceptions which the cable has failed to report, is to vest in a commission, existing encumbrances of all kinds to continue as a charge upon the property. The churches, rectories, and other buildings belonging to the Church in Wales are to vest in the commission, the cathedrals are to be regarded as national monuments, and the salaries of all clergy and other incumbents are to be paid in full while they discharge their duties. All benefactions to the Church since 1703 are to remain its property. The titles and management of burial-grounds and glebes are to be vested in parish or district councils. The tithe, which has been the principal support of the Church in Wales, is to be collected by the commission and to be paid to the incumbents. Fuller reports must be received before the bill can be explained in some of its details, but the measure is evidently a radical one, and has already provoked sharpest expressions of antagonism on the part of the Conservatives and of some representatives of the English Church. Many Churchmen, however, who understand the conditions in Wales most thoroughly, believe that the disestablishment of the Church in that country will give it an immense impetus, because it will then cease to be an organization imposed on the Welsh people from without.

❀

It has been constantly assumed for a long time past, by many of the French journals and French politicians, that President Carnot was actively working for a re-election. It is not unlikely that he has had such an ambition, which would have been in no way discreditable either to his intelligence or his disinterestedness; but there is good reason to believe that, instead of desiring to be reinstated in his position, he is very anxious to be relieved of its responsibilities. The announcement is made that he will not accept a re-election to the Presidency of the Republic; and as this announcement follows close upon previous declarations to the same effect, there appears to be every probability that it represents the desire of the chief magistrate of France. Ill health, the necessity of being relieved from the official and social burdens of his position, and a strong desire on the part of a family of very quiet tastes

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to regain their lost privacy, are said to have inspired this decision. The retirement of President Carnot would be a misfortune. When he entered upon his duties, he was flippantly spoken of as "the grandson of his grandfather;" but France soon found that in the quiet, decided, courteous man at the head of affairs it had a real chief executive—a public man of unblemished integrity, of singular freedom from entanglements, of quiet force of character, and of a personal dignity and grace of manner which went far to recall the old traditions of French public life. Every year since President Carnot entered upon the duties of the Presidency has demonstrated his remarkable fitness for that position in the present state of affairs. He is progressive without being revolutionary, he has popular sympathies without the fear of the people, and he has been able to inspire respect for the social atmosphere in which he has lived. His public appearances have been conspicuous for dignity and taste. It will be extremely difficult to find his successor if President Carnot persists in his determination to retire from public life.

❀

While the United States is in advance of England as regards most important movements for the elevation of the masses, whether educational, religious, moral, or political, England has undoubtedly gone further than we in relieving the working classes from the burdens of national taxation. The fact that for an entire generation the thought and conscience of this country in all National campaigns was directed toward questions relating to slavery and reconstruction may account for our comparative conservatism in this regard; but, whatever the reason, the fact of our comparative conservatism is not to be doubted. Last week we noted how the new budget of the Liberal Ministry incorporated the radical principle that the inheritance taxes should be made progressive. Now that the speech of the Chancellor of the Exchequer is before us, we find that its radicalism exceeded that which cable dispatches indicated. In the following words he enunciated the principle that the State has a right to regulate the distribution of estates in whatever manner the public welfare demands:

> "The title of the State to a share in the accumulated property of the deceased is an anterior title to that of the interest to be taken by those who are to share in it. The State has the first title upon the estate, and those who take afterwards have a subsequent and subordinate title. Nature gives a man no power over his earthly goods beyond the term of his life. The right of a dead hand to dispose of his property is a pure creation of law, and the State has the right to prescribe the condition and limitation under which that power shall be exercised."

This declaration was received with cheers from the Liberal Members of Parliament, as was also the declaration that estates less than $2,500 should be taxed at one per cent., instead of more than two as at present, and the estates above $5,000,000 should be taxed at eight per cent., instead of less than four as at present. Property in England is now more concentrated than in America, but the English nation has set about the task of widening its distribution in a manner which no leader of either of the great political parties in the United States would now dare to propose.

❀

Apparently the sharpest distinction must be drawn between "armies" and "armies" in describing the advance upon Washington. "General" Kelly's refusal of the captured train near Omaha was reported last week, and Dr. tDuryea's letter in this issue is, we need hardly say, more trustworthy than anonymous reports over the wires. But all detachments are not like "General" Kelly's. In Montana a train on the Northern Pacific road, now in the hands of receivers, and therefore under the jurisdiction of the United States Courts, was seized by the tramps, whereupon, on receipt of a telegram from the Governor of Montana stating that word had reached him that deputy marshals attempting to serve an injunction had been mobbed, President Cleveland promptly and rightly ordered the United States troops in Montana to restore the authority of the Court; and this has been done. The telegraphic reports are, however, confused, if not contradictory. The dispatches upon which the troops were called out depicted an armed force of desperadoes which proved too much for an armed force of a hundred deputies, while the dispatch announcing the unresisting surrender of the "army" to the troops stated that only three men in the body had revolvers. From Portland, Ore., it is reported that work was offered to the detachment there, and refused; from California, that one of the leaders has been identified as an ex-convict, a forger, and horse-thief; and in Ohio a small detachment under "Colonel" Galvin boarded a freight train and kept possession of it until the arrival of the militia companies ordered out by the Governor. The first detachment of the Army, under "General" Coxey himself, is already encamped in the District of Columbia, in readiness to enter Washington on May 1, the day set weeks ago. In the Senate, resolutions introduced by Senators Allen and Peffer, declaring the right of the unemployed to peaceably assemble in Washington to present their grievances, and ordering the appointment of a committee to receive deputations from the Army, were voted down after animated debates. The Commissioners of the District have made preparations for the preservation of order, and little fear is entertained of violent demonstrations. How long the living petition will be kept before Congress is the only serious question, but this question is a very serious one. No answer to it can be made or suggested until the events of this week shall make clear the temper of the Army, of the Washington public, and of Congress.

❀

Senator Hoar last week reported from the Judiciary Committee a new bill for the repression of the lottery traffic. The measure differs in no essential respect from that published several weeks ago, for which petitions are now being circulated. The importation of lottery matter within the United States, and its transportation from State to State by any means whatever, are prohibited by carefully drawn provisions. The day the substitute was read Senator Hoar asked for its immediate consideration. To this Senator Vest, of Missouri, objected, on the ground that, while he might support the bill, he would like to have time to look it over, as it involved nice questions respecting the authority of the Federal Government. Accordingly, the bill went over to the next day, when Senator Hoar again asked for its immediate consideration, and was met with an objection from Senator Gorman. It was urged against the measure that it would interfere with church raffles, to which Senator Hoar sensibly replied: "We must not stop fighting the devil because now and then he makes a pretense at helping a church." The members of churches who indorse this sentiment, particularly the constituents of the objecting Senators, must push forward the work of urging upon Congress immediate action in this matter. Many of the petitions thus far forwarded have been presented in both Houses, and upon the number of such petitions depends the question how soon, or whether, this law shall be enacted. There is no powerful financial body, with agents at Washington, urging this measure. Indeed, there are no agents at

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Washington urging it, and unless the churches, as the representatives of the organized moral and religious forces of the country, shall come forward in its behalf there is no hope of bringing it to a vote. If brought to a vote, there is little chance of its defeat, for there is hardly a constituency in the entire country whose representative would dare violate the general moral sentiment by voting for the Lottery.

❀

Ex-President Harrison was present at the Indiana State Republican Convention last week, and, if enthusiasm two years in advance can renominate, was renominated for the Presidential campaign of 1896. His speech phrased most felicitously the things upon which nearly all Republicans are agreed. He declared that the present commercial depression is chiefly due to the Democratic assault upon the protective system. Regarding silver, he declared that the Republican party was friendly to the restitution of that metal to a place of honor in the world's currency, and expressed the belief that there was nothing so essential as protection in the restoration of commercial prosperity. He urged that this Nation must not undertake the remonetization of silver without the co-operation of the leading nations of Europe. The platform adopted recommended "the imposition of increased tariff duties upon the imports from all countries which oppose the coinage of silver upon a basis to be determined by an international congress for such purpose." This is certainly an ingenious solution of the currency problem, and few Republicans will emphatically protest against it. But ingenious solutions rarely solve burning questions. A plank upon which both the friends and the enemies of the restoration of silver to the currency can harmoniously unite may be most serviceable for a single campaign, but can only postpone, not decide, the irrepressible conflict.

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We have received from the Secretary of the Indian Rights Association an appeal which speaks for itself so effectively that we cannot do better than allow it to speak for itself and for us in this place:

"An effort is on foot to abolish the office of Superintendent of Indian Schools. Perhaps no single act, if accomplished, could be more mischievous in its influence upon the cause of the civilization of our Indians. This office, under the admirable plans formulated by the present Secretary of the Interior, and filled, through his appointment, by one of the most distinguished of American educators, Dr. W. N. Hailmann, formerly Superintendent of Public Schools, Laporte, Ind., is destined to exercise an influence of the highest value upon the whole Indian school service. Under the protection of civil service laws, that school service is just emerging from the disorders and inefficiencies inseparable from the control of spoils methods. . . . To abolish the office of Superintendent is practically to destroy the usefulness of the Indian school service. With a single, intelligent, vigorous, and disinterested head destroyed, the service itself will be thrown into that state of confusion and inefficiency from which it is now emerging."

We have good authority for affirming that this plan is opposed to the views of the Administration as represented by the Secretary of the Interior, who desires, on the contrary, to enlarge the scope and powers of the Superintendent whose office this movement aims to abolish. The alleged excuse for the movement is economy; while in fact, Dr. Hailmann has saved to the service in school-books alone between eight and nine thousand dollars. The real animus of the movement is, we judge, twofold—political and ecclesiastical. Under the present law the school appointments are under the civil service laws. It is desired to bring them back under the control of the politicians. Under the present laws they are undenominational, and the schools are administered upon the principles of the public-school system. There are strong influences put forth to re-establish ecclesiastical control, by, or rather on behalf of, the only denomination in this country which has not publicly renounced State aid for sectarian work—the Roman Catholic denomination. Learn who is your Representative in Congress, and write a letter of protest against this step backwards.

❀

The New York Legislature, in the last week of its session, has passed several important bills. One was a ballot-reform measure providing that the names of all candidates shall be printed on a single "blanket" ballot, and allowing pasters containing the names of single candidates. This last provision was necessary in order not to disfranchise illiterate voters, in violation of the Constitution. Governor Flower recommended that a blanket paster be provided for, and may refuse to sign the bill passed. A second most important measure passed was that providing for the construction of a rapid-transit system with public money loaned for that purpose to a private corporation which should operate the road for a period not exceeding fifty years, at a rental sufficient to extinguish the debt, after which the road will be the property of the city. This was the Chamber of Commerce bill. A single clause from the trades-union bill was incorporated, providing that the question of municipal construction should be submitted to the voters of the city. A third bill of importance was that providing that the Sheriff of New York City should have his remuneration cut down to a fixed salary of $20,000, instead of the indefinite fees hitherto paid him. The opponents of this reform claimed that the salary was too little to compensate the Sheriff for the risks of loss to which the duties of his office exposed him. There would be much point in this objection did not sheriffs guard themselves against such losses by requiring indemnity bonds from those who ask them to take dangerous steps. The Bi-partisan Police Bill has been passed; it is not an ideal measure, but it is a great improvement on the present police organization of New York City. These were perhaps the most important bills of the session. The only labor law of importance enacted during the session was that providing for the expenditure of $1,000,000 on public works in New York City. No change whatever was made in the temperance legislation of the State. So far as we can judge, the tardy action of the Legislature was due to public pressure exerted through the press; whether it is defeated by the Governor will probably depend in no small measure upon evidences of public opinion laid before him. Tammany is opposed to the Rapid Transit Bill, because there are no jobs in it.

❀

M. Charles Wagner suggests, in his inspiring book "Youth," a return to the old mediæval intimacy between the different universities of Europe, and says that paths were worn from one university town to another by the eager feet of students, who thus came into broader fellowships and into a larger knowledge of life. Professor Richet, of Paris, and Mr. Hodgson Pratt, of Lausanne, representatives of one of the oldest and one of the newest universities in the world, have conceived a plan for university alliance, and a central committee has been formed at Geneva, with representatives from the universities at Paris, Lausanne, Moscow, Madrid, Heidelberg, and Oxford, charged with the work of preparing a practical scheme of alliance between the universities in the Old and New Worlds. This movement to bring the universities of the world into closer relations is undertaken in the interest of both professors and students, and the idea appears to have awakened a good deal of enthusiasm in certain quarters. Meetings have been held at Paris, Lausanne, and Geneva,

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and at one of these meetings Professor Richet said, in interpreting the movement: "The alliance will establish between the members of the divers universities, professors, or students, a union founded upon relations more frequent and consequently more cordial. It will attenuate the differences in scholarship by securing a certain equivalence or equality of studies, and level the obstacles which now confine the students within their respective countries. This is so much more necessary, since, despite the present facilities of communication, despite the railroads and telegraph, universities are now less connected together than they were in the thirteenth century, when it took months to travel between the universities of Paris and of Bologna in Italy." There is a great deal to be said in favor of this movement, which, if carried out along practical lines, cannot fail to do good. One of the features of the educational evolution of the future will undoubtedly be co-operation in the way of the dropping of weaker departments in the universities, so that separate institutions, instead of endeavoring to cover the whole field of knowledge, will concentrate money, time, and scholarship on certain specific lines, thus bringing about a practical co-operation by reducing competition and the necessity of duplicating educational apparatus and teaching force.

❀

The architects are not having smooth sailing in their effort to secure the enforcement of the law opening the designing of public edifices to competition, and to put an end to the Mullett era of architectural monstrosities. In their call last autumn upon the Secretary of the Treasury Messrs. Hunt, McKim, and Kendall were assured by him that the new method would be inaugurated with the proposed post-office at Buffalo. At last we were to have a public building which should be neither repulsive nor merely commonplace. In January last, however, it was found that a most unsatisfactory plan for this building had been drawn by the Supervising Architect, and that the foundations were about to be laid. It seems that the Secretary had decided against the existing law, since its expense of enforcement would be greater. How weighty this argument is can be seen from the acknowledged cost of the Supervising Architect's plans (six per cent. of the cost of construction, while designs from the best architects may be had for five per cent.). The Institute of Architects, therefore, adopted a memorial, itself offering to pay the expense of the Buffalo competition, and amply refuting every objection to the law. But Mr. Carlisle would not be convinced, and replied that additional legislation would be necessary. Mr. Burnham's sharp answer, "You now inform us, in effect, that the law must be amended before you will act under it. I can see but one amendment which is needed to insure the satisfactory working of this measure—*i. e.*, the introduction of a clause ordering the Secretary of the Treasury to carry out its plain intent and purpose, and not leaving it to his discretion," was answered by a characterization of Mr. Burnham's letter as "offensive and ungentlemanly" and the peremptory closing of the correspondence. But the love of fair play and the love of art will ultimately triumph, even though Mr. Burnham, like Mr. St. Gaudens, and like every one bringing works of painting or sculpture into this country, has found to his sorrow that the traditional duty of our Government to discourage every genuine assertion of art is jealously upheld by the authorities.

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The New York Regents' Bulletin contains a comprehensive statement by Principal H. W. Callahan that there is an increasing demand for higher education among women. At all the colleges exclusively for women the accommodations are taxed to the utmost. At Wellesley nearly half the applications must be rejected. Of the privately endowed colleges for men, Harvard, Yale, Brown, Johns Hopkins, Columbia, Chicago, and Leland Stanford now offer opportunities to women. Apparently all the State universities at the North and West offer the same opportunities to women as to men, while at the South the University of Virginia and the University of Tennessee have, within the past three years, admitted women to their regular courses. Perhaps the most noteworthy of all the steps in this direction is recorded in the following passage from the annual register of Hartford Theological Seminary for the year 1892–3:

"The Seminary is opened to women on precisely the same terms as to men. This provision is made to meet the needs of women seeking to engage in missionary work at home or abroad, to prepare themselves for Christian teaching or for organized charitable work, or to secure any other special training possible in a theological seminary. Women admitted as students are not subject to expense for tuition."

In Great Britain there is a strong movement at Cambridge to secure the conferring of degrees upon women. Mr. Callahan notes that the most urgent petition for such action comes from New Zealand. It seems quite certain that conservative England will shortly follow the example of liberal Scotland, just as on the Continent conservative Germany has begun to follow the example of radical Switzerland. Throughout the world the demand for equal —not necessarily identical—educational opportunities for women and men seems to be strong in direct proportion to the strength of the democratic spirit.

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The anti-suffrage movement is being carried on in both New York and Brooklyn by methods radically different from those adopted by the suffragists. The women interested in this movement have claimed immunity from publicity, and act accordingly. Their campaign has thus far been a silent one, not accompanied by the holding of public meetings or the engaging in public debate; but in both cities we believe there is a committee for the preparation and dissemination of literature. The women in Brooklyn have issued a protest against woman's suffrage, with reasons for their action, which we printed in last week's Outlook; in New York they have issued a simple protest, without argument, as follows:

*To the Constitutional Convention of the State of New York, to meet in Albany, May, 1894:*

Gentlemen—We, women, citizens of the State of New York (twenty-one years of age), believing that it would be against the best interests of the State to give women unqualified suffrage, thus taking an irrevocable step, at a time when the country is already burdened with many unsolved problems, do protest against striking out the word "male" from Article II., Section 1, of the Constitution.

The headquarters of this movement in New York are at the Waldorf, where the petition may be signed from ten to six o'clock on week-days, and from one to six on Sundays. The committee in charge consists of the following ladies:

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|---|---|
| Mrs. Clarence E. Beebe. | Mrs. Fred'k Rhinelander Jones. |
| Mrs. Robert W. Chapin. | Mrs. Abram S. Hewitt. |
| Mrs. D. H. Greer. | Mrs. Richard Irvin. |
| Mrs. A. M. Dodge. | Mrs. Benoni Lockwood. |
| Mrs. George White Field. | Mrs. J. Pierpont Morgan. |
| Mrs. Richard Watson Gilder. | Mrs. A. B. Stone. |
| Miss Jeannette Gilder. | Mrs. A. Butler Duncan. |
| Mrs. Richard M. Hunt. | Mrs. F. M. Scott. |
| Mrs. Thomas Janvier. | Mrs. Henry Draper. |

—"Unity" thinks that there is a disposition on the part of religious publications "no longer to carry denominational colors at the peak." As an illustration, it cites the fact that The Christian Union has become The Outlook. Which does "Unity" regard as the denominational color, the word Christian or the word Union?

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## History Repeating Itself

In 1380 a poll tax was laid by Parliament on all the people of the realm; it bore unjustly on the poor, who were taxed at the same rate with the rich, and the injustice led to the famous Peasant Revolt. In this revolt the peasants marched on London, from various parts of England, to lay their grievance before King and Parliament. The protesters numbered many thousands; their leaders were killed and they were scattered; but their protest was not ineffectual. It signed the death-warrant of villeinage. The system of serfdom perished in England with the Wat Tyler Rebellion.

In 1848 the discontent of the working classes in England had grown very serious. At different points in the Kingdom organizations were formed for the purpose of presenting their grievances to the Government, and an enormous procession was organized to present a petition for reform. The procession was forbidden; the gathering shrank from half a million to fifty thousand; the petition was scrutinized, and many names appended to it were found to represent no real persons. But the six reforms demanded by the Chartists have since either been incorporated in the British Constitution, or put in the way of being incorporated therein at a not distant date.

America will do well to learn wisdom from the experience of other nations in the past. The popular disturbances, the great meetings, and the peripatetic bands of men marching on Washington from all parts of the country indicate a great unrest which could not exist without some secret cause. When detachments of what is miscalled Coxey's Army seize a railroad train, the authorities cannot be too vigorous in stopping the train, arresting the band, turning the men back, and bringing the leaders in such an audacious robbery to speedy and condign punishment. When an entire detachment reaches Washington to lay its so-called petition before Congress, the Government cannot be too vigorous in measures to prevent the overawing of the legislative department by a mob. The methods of King Richard and of the Duke of Wellington are not in detail to be imitated in our time, but the same vigor is to be shown in putting down acts of lawlessness and in protecting the country from the threats of a mob, however disguised those threats may be.

But statesmanship has not fulfilled its duty in prohibiting, preventing, and punishing the violent excesses of a distressed people. It must recognize the fact that such a phenomenon as we are witnessing to-day has some cause, and it must study that phenomenon and seek to remove that cause. The various detachments which are moving upon Washington include, undoubtedly, tramps, vagabonds, and criminals; but the heart of America is not so perverted, and its intelligence is not so poor, that an army of mere tramps, vagabonds, and criminals would receive the sympathy, encouragement, and assistance which are being afforded by peaceful and honorable communities to these foolish men, fanatically led. Not only in the manufacturing centers of the East, but throughout the agricultural regions of the West, there is a real distress, and it is not strange that the people who know not where they are to find bread, or employment by which they can earn bread, are out of patience with a Congress which is blind to the National situation, dallies with proposed remedies, violates party pledges, and spends its strength in factional fighting.

We believe that the chief causes of the present National distress are two:

Unjust taxation.

A vitiated currency.

Taxation which is levied upon expenditure, not upon property, is always unjust taxation. It bears more heavily upon the poor than upon the rich; and the rich ought to pay heavier taxes than the poor, both because they are better able and because in the protection of their property they receive a greater advantage.

Gold monometallism gives us a standard of value which has been steadily appreciating. As a result, prices have been steadily falling. No one wishes to engage in production on a falling market; therefore business is at a standstill. It will not revive until we get a stable currency—a standard of value which will neither rise nor fall.

These we believe to be the causes of the present distress. If we are wrong, we desire to be set right; but whether we are right or wrong, the duty of the statesman is clear—and this whether he is in Congress or the editor's chair. It is to stop jesting about Coxey's Army, to ponder the significance of this continental movement, to see sympathetically the distress which alone gives it strength, and to study the causes which have led to that distress, and endeavor to ascertain the remedy.

## Not Getting, but Giving

With some exceptions due to special conditions, we ordinarily get what we deserve from our friends and from society; it is idle, and worse, to charge upon others results due to our own limitations. Men will listen to the man who has something to say worth saying, and will honor and love the man who is worthy of honor and love. If society remains finally indifferent to claims made upon its attention, it is because those claims are not well founded. There is a constant tendency to shift upon others the responsibility which belongs to ourselves, and there are many people who cherish a grievance against their fellows because they are not taken at their own valuation. The public is accused of stupidity because it fails to recognize the political genius which some man finds in himself; editors are charged with prejudice and partiality because they do not open their columns to contributors whose faith in their own gifts is independent of all confirmation from the opinions of others; congregations are declared to be cold and unresponsive because they do not kindle to an eloquence which somehow evaporates between the pulpit and the pew; friends are held to be indifferent because they do not pour out confidences which can never be forced, but which flow freely only when they are drawn out by the subtle sympathy of kinship of nature. It is a false attitude which prompts us to be always demanding, and it defeats itself; we ought, rather, to be always giving. Our friends are powerless to bestow the confidence which does not instinctively flow to us, or to disclose to us those aspects of their lives which are not unconsciously turned to us. Friendship is a very delicate and sensitive relation, and it is absurd to demand from it that which it does not freely give. We draw from a friend precisely that which we have the power to understand and enter into; we are shut out from the things which are not naturally our own. If society does not give us what we crave, and our friends do not open to us doors which stand wide to others, instead of indicting others let us look well to ourselves. If we find ourselves losing in strength of position and influence, it will appear, if we search ourselves, that we are not keeping pace with the growth of those around us, and that we are losing ground in the world because we are losing force in ourselves. The whole attitude of those who are continually measuring the returns made to them by society and

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friends is pernicious; we are here to give, not to get; and they who give largely receive largely.

## The Real Question

We present on another page extracts from a number of letters by women respecting woman's suffrage, some approving, some disapproving, the position of The Outlook. Not to criticise our critics, but to correct some popular misapprehensions which are illustrated in this correspondence, we here state, without debating, the real question involved in the proposed amendment to the Constitution.

It is not whether *some* women, but whether *all* women, may vote. Striking out the word "male" from the Constitution will give women the same unlimited right to the suffrage which the Constitution now gives to men; and the ablest lawyers in the State declare that, under that Constitution, the Legislature cannot exclude the most ignorant and illiterate from voting.

It is not whether women may vote on some subjects—such as education and excise. Striking the word "male" from the Constitution confers the right, and therefore imposes the duty, of suffrage in all elections and on all women.

It is not whether some women will consent that other women may vote if they wish to. Power to vote involves the duty of voting: a duty which may be enforced by a fine imposed on the recreant (this has been practically used in some communities), and certainly will be enforced by conscience on all conscientious women.

The real question is whether women as a class shall assume the cares and responsibilities of government, hitherto borne by men alone. Government has two functions: primarily, the protection of the community; secondarily, the administration of some common industries. Incidental to both is public education. Hitherto men have assumed the duty of providing for and protecting the community. The women have borne and nurtured the children and administered the homes; the men have been the breadwinners and guardians of the homes. It is now proposed that women shall share equally with men the responsibility of all corporate breadwinning and guardianship; it is not proposed that men shall share with women their peculiar duty of nurturing the children and administering the homes.

The real question is this: Will this radical change in the social order promote the general welfare of the women, the homes, and the community?

## The Revolt of the Soul

Henrik Ibsen is the apostle of unqualified individualism. From his point of view all the palliatives for the evils of society which are now being proposed are timid and colorless half-measures, doomed from the start to defeat because of their essential cowardice. "Liberty, equality, and fraternity," he says, "are no longer what they were in the days of the guillotine, of blessed memory. This is just what the politicians will not understand, and for that reason I hate them. Men still call for special revolutions—for revolutions in politics, in externals. But all that sort of thing is trumpery. It is the human soul that must revolt." In the last line the dramatist goes straight to the heart of the whole matter. The Outlook differs from him widely in his interpretation of life. It believes in the beneficence of many of those external conditions which he condemns; but it agrees with him in the fundamental idea that the great and permanent reform of society is to be wrought out neither in laws nor in institutions, but in the human soul. The revolt against oppressive conditions, obsolete usages, and iniquitous laws is wise and inevitable, but it gets its significance from the fact that at heart it is one of the forms of expression which the revolt of the soul takes on. The French Revolution was not simply a revolt against an antiquated social and political status; it was a revolt of the soul, blind, destructive, in certain respects futile, but nevertheless inevitable, and marking a stage in the advance of humanity.

It is a great mistake to underrate the value of specific reforms and to fix one's eyes so exclusively upon the interior nature of man that his passionate desire to better his external condition becomes a thing of no account. It is a greater disaster, however, when men persuade themselves that man is to be saved by any political, industrial, or social changes. These will aid his salvation, but they will not complete it. The real revolt must always be the revolt of the soul, the struggle of man against the tendencies of his own nature rather than against the institutions which surround him. The significance of his struggle against institutions lies in the fact that they represent his nature, and that when he grows beyond them his reaction against them records the advance of his own soul. There is great danger, in these days of popular government, that men will come to depend too much on those changes in external conditions which can be wrought by acts of Congress or of Parliament, and that when such modifications are made, and the result does not justify anticipations, there will be a reaction toward hopelessness and pessimism. The betterment of social and political conditions has gone on very rapidly during the last century, and has brought about many beneficent results. That movement will go on perhaps with even greater rapidity during the next century, but it will never effect the salvation of humanity, and the wise man will not expect to see society redeemed by it. Carlyle was perfectly right, in one sense, when he protested against the worship of the democratic idea and insisted that the emphasis ought to be laid, not on man's rights, but on his duties; for the value of institutions is their power to represent moral ideals, and man is saved by character, not by governments. In working out the political and social emancipation of society it is not the ease of humanity which is sought, but its elevation and ennoblement; and better conditions will not bring freedom from burdens and relief from cares, but the power of living the common life with greater freedom and force. Not ease and material prosperity, but the power to liberate most completely the personal force in every man, ought to be the end of all social and political reform.

In the agitation of the times, which constantly throws men back upon themselves by the incessant discussion of fundamental questions, two great qualities ought to be sought for and developed. One of these is the power of living outside of ourselves. Perhaps the most prevalent disease of the modern mind is self-consciousness. We have talked so long about our liberties that we have come to make our own comfort and pleasure the test of the condition about us. We are constantly thinking of ourselves when we ought to be thinking of others, and determining the value of institutions and laws by their bearing upon our individual condition. With this self-consciousness comes a morbid sensitiveness and a loss of that primal health of soul which makes a man forget his own discomforts and even his own miseries in the opportunity to

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achieve results outside of himself. The great leaders of the world have often been men whose personal fortunes no other man would envy, men who have borne great sorrows and carried tremendous burdens; but they have not been paralyzed by these things because they have immersed themselves in a life outside their own interests. They have lived largely and deeply with humanity.

There are a great many just grievances in these times which must be remedied, but there is also a great deal of querulousness and peevishness and weak discontent which is unmanly and unwholesome. Reforms can do much for us and ought to do much, but the real reform must always be wrought within ourselves. Changes of political and social condition may lighten our burdens and equalize our opportunities, but the ends of life are not ease or comfort, but the opportunity to work out patiently and courageously what is in us. Forgetfulness of self and that kind of patience which must be a part of every heroic life are qualities greatly needed at this juncture. Society will not be reformed in a day, any more than the man of weak will and evil habits can be changed in an hour. Such a man may turn about on the instant and begin a new life, but there stretches before him a long journey before he reaches the strength and harmony which he must achieve. In like manner, society must go a long way before it reaches the day of even comparative justice and equity in all its laws and institutions, and meanwhile society must be patient, and individuals must learn that the bearing of burdens is a part of that education which is to make the world better.

## The Unforgotten

Our thoughts are so constantly directed in these days to the institutions of society that we are in danger of forgetting that what we call society is only secondarily represented by laws and institutions. It is a more vital thing; it is character, opinion, habit. There is a body of moral and intellectual influence in the world which determines the stability or instability of society, and this body of influence is largely the deposit of the brave, true, generous lives that were once potential and controlling, and have now gone out in the last great silence and mystery. We commemorate the days when their farewells were spoken to our desolated hearts; we cherish their memories with a deep and sacred reverence and love; and when we see how soon others stand in their places, and how swiftly the world rushes on in its restless course, we are saddened by what seems the forgetfulness of men. We forget that this great, humming world of work is but a school; and when a boy leaves school the personal recollection of him fades with the going of the boys who knew him. Let him distinguish himself, however, and how proudly his name is spoken by the new generations who sit at the old desks! To the man himself, in the great struggles of the world, and with the deeper insight and wider vision that come with the struggles, it is almost matter of indifference whether he is remembered or forgotten; new duties claim his thought, new tasks demand his strength, a new future broadens before him. In the little community, however, among those whom he never knew, the thought of his large and growing life, once part of the little school life, is a continual inspiration. So, in the larger school of life, the just and the noble survive in conscious recollection and in that sublimer memory which perpetuates all good and true living by making it part of that body of moral and intellectual influence which is the final evidence and product of civilization. It is sweet to live, after one has gone, in the secret thoughts and affections of friends; but there is a touch of the divine and the eternal in the power to live forever in the spirit and character of a world made better by our being in it. The good and true are unforgotten.

## Editorial Notes

—The complimentary dinner given at the St. Denis Hotel in this city on Tuesday night to the Rev. Dr. Charles H. Parkhurst by a great company of his friends was simply an expression of the admiration of this community for one of the most fearless preachers who has ever stood in its pulpits.

—The annual dinner of the Alumni of the Union Theological Seminary will be held at the St. Denis Hotel, Monday, May 14, at 6 P.M. Addresses are promised by Dr. E. L. Curtis, of Yale Divinity School; Dr. Arthur C. McGiffert, of the Union Theological Seminary; Dr. S. W. Dana, of Philadelphia; and the Rev. P. M. Snyder, of Middletown, Conn. Alumni can obtain tickets of Daniel E. Lorenz, 230 West Seventy-sixth Street.

—The Outlook extends its hearty congratulations to Senator and Mrs. Dawes upon the fiftieth anniversary of their wedding, which was observed by a host of friends on Tuesday of last week. It is not often that long public service, a stainless public record, integrity in all relations, and eminent friendliness and helpfulness are associated with a home through half a century more completely than with that which Senator and Mrs. Dawes have maintained.

—It was characteristic of the modesty of the Hon. E. B. Monroe that he contrived so to give as to conceal his beneficence. The brief biographical sketch which we gave last week came from the pen of one intimately acquainted with his life and work, and yet it did not mention among his gifts Dwight Hall, which is the Young Men's Christian Association building of Yale College. This was professedly given from the estate of Frederick Marquand, but really given by Mr. and Mrs. Monroe from means inherited from Mr. Marquand, who was Mr. Monroe's uncle.

—"L'Urbaine," the well-known Paris cab company, owning the largest number of fiacres in the French capital, and already using tin-plate bodies for its cabs (thus reducing the weight to a thousand pounds), is about to test the new invention of aluminum cabs, by which the weight will be still much more sensibly reduced. In this connection let it once more be said that it is a crying shame that the cities of our country, from which emanate the best and the greatest number of inventions, should have the most wretched and yet the highest-priced cab service in the world.

—It is certainly a very noble tribute which the "Speaker" pays to Lord Bowen when it says that "his death has cast a gloom over the whole legal profession." Compromises with the highest kind of success seem often fortunate at the moment, but when the world passes judgment upon a completed life, it is noticeable that it is only the highest and most harmonious success which really calls out the profound admiration of men. Stainless integrity, generosity of nature, and a rich intellectual life are the only things which really impress mankind. Cheap successes at the moment secure applause, but men are never deceived by them.

—The report of the compulsory insurance system of Germany for last year shows that seven and a half million dollars were paid to the sufferers from industrial accidents. There were over six thousand fatal accidents, nearly three thousand which resulted in total and permanent disablement, thirty-three thousand which resulted in permanent partial disablement, and twenty thousand in temporary disablement. Although the number of the insured was 18,000,000, the record brings into high relief the constantly ignored truth that peace has its victims no less than war, and that our clearer and stronger sense of humanity must find out a way of lessening these sufferings as well as of providing for the sufferers.

—It is difficult to regard seriously the proposal now before the House of Representatives to organize an American Academy, with a membership of twenty-five. It is said that there are two bills to this effect before Congress, one drawn by General Wallace and one by Mr. Spofford, which are substantially alike in their details, each providing for the appointment of a committee of three from the Senate and the House, who are to select five members to form the nucleus of the Academy, and these are, in turn, to add to their number twenty others, thus forming the entire body. It is very doubtful whether the present stage of development in this country makes the organization of anything resembling the French Academy possible; and if such an organization were made, it is more than doubtful whether the selection of its members, directly or indirectly, by Congress would command the confidence and respect of the country. To be of any use whatever, an Academy must justify itself at the first glance by the position and achievements of those who compose it.

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# The Next Step in Reform

By Arthur Reed Kimball

THE extension of the Civil Service Law has been so unobtrusive and noiseless, while so many more exciting questions have centered public attention during recent administrations, that the progress of that extension has largely escaped public notice. But, though noiseless, it has been satisfactory. Civil Service Commissioner Lyman in his last report stated that the law now covers upwards of forty-five thousand places in the Government service, whereas, when it was first put in operation, it covered only about fourteen thousand places.

In a real debate in the Senate last winter—it was a "real debate" because it was sprung upon the Senate by the introduction of a harmless little resolution, and the Senators had no chance to make "set speeches," but talked out back and forth, giving their real opinions on a subject in which they were all intensely interested—the patronage—Senator Berry, of Arkansas, complained that the law "has been extended to railway mail clerks, to post-office inspectors, to physicians at Indian Agencies, and in various and divers other directions which were not contemplated, as I conceive, by the original Civil Service Law." In this same debate Senator Cockrell, of Missouri, another anti-reformer, also complained that "President Harrison and President Cleveland, during their two terms of service, placed fifteen thousand officers who were eligible to appointment under the Civil Service Law, and extended the system very largely." Thus the enemies of reform testify unwillingly to its growth. It is well to remember this, and take courage when some such display of partisanship as the looting of consulships under Mr. Quincy seems to betoken a wholesale return to the barbarous practice of the past.

In this debate Senator Lodge, of Massachusetts, touched upon the weak spot of the present law—the spot which is attracting the attention and centering the discussion of all actively interested in Civil Service Reform—when he said: "The Senator from New Hampshire [Mr. Gallinger] made a point in regard to the injustice of arbitrary promotions, reductions, and removals. The point is very well made. There are arbitrary promotions, reductions, and removals, and the reason for these injustices to meritorious clerks arises from the fact that neither promotions, nor reductions, nor removals come within the scope of the law in any respect; they remain within the range of favoritism and patronage. That is the reason why they bristle with injustice at every point." That it was the intention of the framers of the law to leave promotions, reductions, and removals at the mercy of partisanship was expressly stated by Senator Cockrell, who was in the Senate when the law was passed. He said: "It was intended, and was so declared by Dorman B. Eaton and others, who wrote in regard to the proposed law, simply to guard the entrance into office, and had nothing to do with the back door, or exit. It protected no man in office. It was simply to relieve the departments and all from the pressure of appointments and changes in subordinate positions in the departments, and to make a test of fitness and qualification for those places before appointments were made." That the law only aimed, originally, to check the pressure of patronage, and to protect Government employees by indirection, merely through lessening that pressure, is striking proof of the progress of the reform sentiment since its enactment. Such an aim seems now wholly insufficient to a public opinion educated by the excellent practical operation of the law.

The "injustices" to "meritorious clerks" with which the practical operation of the law "bristles," as Senator Lodge put it, owing to the fact that it governs appointments simply, and not promotions, reductions, and removals, are constantly illustrated. For example, take this statement from a Washington special dispatch in a Hartford paper, one which has not been contradicted, so far as I have seen: "Among those dismissed from the Pension Office to-day was Mr. Mack, of Middletown, Conn. He was a $1,400 clerk, and had been in the service for twelve years. He had a good record, and was in the classified civil service." But, some one may ask, if Mr. Mack's place has to be filled from the list of eligibles furnished by a civil service board, what does the spoilsman gain by removing him to fill his place with another competent man, selected without regard to politics?

This was the question that I put while in Washington recently to a personal friend, now at the head of one of the largest and most important Government departments, himself a practical reformer, who has not so far made a single removal for partisan reasons. His answer was, in substance, this:

"When I took charge of this department, I was struck by the number of Republicans in office. Perhaps there were four to one Democrat. As Cleveland was in office for four years, and as during those four years there must have been many Democrats appointed in this department, it seemed strange that almost none of them were still in office, that so few of them survived the four years of Mr. Harrison's Administration. I asked an acquaintance, a spoilsman who was prominent in the department under Harrison, how 'it was worked' under the civil service rules. He laughed, and told me it was 'simple enough.' The spoilsman who wants to substitute a man 'with a pull' for a good man holding a given place sends for a list of eligibles, with the announcement that a certain removal is to be made, 'for the good of the service,' of course. If the spoilsman's man is on the list of eligibles, why, the substitution is made at once. If not, the civil service people are informed that it has been decided 'not to make that change just at present.' Then the spoilsman waits until he thinks his man is on the eligible list all right. The process is repeated until the man 'with a pull' gets the job."

This way of "beating" the civil service "machine," to borrow a phrase from current slang, was tersely described by the Buffalo "Express" (Republican) when it said: "It is a common practice with the heads of departments to keep on rejecting and dismissing until they finally get the desired henchman in line of appointment."

The next step, then, in reform, obviously, is to limit the absolute power of removal as now exercised by heads of departments. This is what is aimed at in the proposed Letter-carriers' Tenure-of-office Bill, a bill approved by Theodore Roosevelt, who writes that the letter-carriers, "I am glad to say, realize that the only trouble with the Civil Service Law is that it does not go far enough. The Commission should have much more power than it has now, so as to prevent dismissals for partisan reasons, and to allow every public servant a chance to see any charges made against him and to be heard in his own defense before he is dismissed." The Buffalo "Express" strongly states the argument for the bill: "The 'Express' has never regarded the privilege of unlimited removal as anything but a concession to the spoilsmen, which may have been politic in the early days of the reform, but which the movement is now strong enough to abandon. Why should the entrance to the civil service be carefully guarded and the exit left wide open? It is absurd and unjust to require a man to undergo severe tests before he receives an appointment, and then to give him no guaranty of retaining it during good behavior."

But the argument is not wholly with the advocates of the change, even from the reform standpoint. The "Civil Service Chronicle" of Indianapolis, whose standing as an able and zealous advocate of reform is not open to question, says, in discussing the Letter-carriers' Bill: "The

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executive department should have the power of dismissal; this is essential to discipline and efficiency. The Civil Service Law is right in this respect. It is true that heads of offices take a mean and dishonest advantage of this power, as was done in Topeka, Terre Haute, Fort Wayne, and elsewhere. The remedy for that is public opinion and punishment by the President. Information, however, is an absolute necessity, and to this end the Civil Service Commission should have power to investigate every change in the public service within its charge, and to report the facts. Upon such facts public opinion and the President could act, and the time would speedily come when heads of offices would be ashamed to trick employees out of their places. It is unnecessary to repeat that every dismissed employee should be entitled at the time to an honest and fairly complete written statement of reasons, and that those reasons should be a part of the office records."

The question of the next step in Civil Service Reform—a question which is likely to attract no small share of public attention in the immediate future—amounts simply to this: Is it better to impair, possibly, to some small extent, the efficiency of government departments by depriving executive officers of the absolute power of removal? or is it better to leave "meritorious clerks" at the mercy of partisanship, when the removal of such clerks, and the consequent defiance of the spirit of reform, must also impair the *morale* and efficiency of the service? If one were sure of the interposition of that public opinion on which the "Civil Service Chronicle" counts, it would be easy to accept its view. But public opinion is slow to be aroused to the point of making itself felt. Meanwhile, the artificial checks which represent the best public opinion are its surest protection, even if at times they prove hampering and obstructive. For these reasons it seems probable that a majority of Civil Service Reformers will come to agree with Mr. Roosevelt in his view of the wisdom of limiting the absolute power of removal.

It seems not out of place, in closing this discussion, to cite two or three recent illustrations of the growth of the reform sentiment, though not bearing specially on the question at issue. One of these is the recent address made to the employees by Mr. Washington Hesing, the new Democratic Postmaster at Chicago, on assuming office. Mr. Hesing said, in part: "If any one of you fails in doing your duty, prompt retribution will follow. No influence, no delegation, no political 'pull,' will save you. On the other hand, if you do your duty and serve the Government faithfully and honestly, you will be retained in office, and no power on earth can remove you." Another is the announcement of the Milwaukee "Sentinel" that the platform on which the Republicans recently carried that city—a platform promising the further extension of the merit system—"means that purely clerical positions will, under Republican control of the affairs of the city, be conducted upon strictly business principles." A third is the recent announcement of Mayor Schieren, of Brooklyn, who is thus far proving his faith by his works: "I am here for the interests of the city. I am not here to give patronage to the Republican party pure and simple, or to any other party."

With Civil Service Reform made a live issue in local campaigns and in the management of local offices, the task of the reformers in arousing public sentiment to reform as a National issue at once becomes vastly easier. For the merits of reform are thus brought home to the people. They are thus familiarized with the practical aspects of a question which, as bearing upon departments in Washington, seems to concern them only remotely.

Gacinto Gallina, the Italian playwright and poet, has been granted a yearly pension of $500 by the syndic and municipality of Venice to enable him to continue writing without continually facing the necessity of seeking other employment to keep the wolf from the door. For twenty years he has been writing plays which may rank some day alongside Goldoni's in mirroring actual Italian life, and his admirers will rejoice to know that his long struggle against poverty is practically ended.

# The "Industrial Army" at Omaha

By the Rev. Joseph T. Duryea

On Sunday, April 15, at 8 A.M., a company of twelve hundred men, under command of "General" Kelly, arrived in Omaha by the Union Pacific Railway from Ogden. At the request of the railway officials the train was taken across the river into Council Bluffs. The men remained in the box cars at the depot, and were supplied with food by the people of Omaha. It was anticipated by the railway officials that they would capture an outgoing train. The Sheriff of the county was invoked to restrain them and protect the property of the companies. He was not confident of his ability to control them with the force at his command, and was advised to ask of the Governor of Iowa a detachment of the militia. Under the escort of a local company the men were removed to the grounds of the Chautauqua Association, situated about two miles east of the city. There the men found fuel for fires, and were supplied with food by the people of the neighborhood. On Tuesday, the 17th, a storm came on, with cold winds, rain, and flurries of snow. On the grounds there is an amphitheater with a capacity for seating six thousand persons. Although the owner of the grounds, Mr. Hart, had not been asked to permit them to be used, he went out in the afternoon to see what he could do for the comfort of the men. He found them corralled by the militia and exposed to the severe weather, and determined to allow them the use of the amphitheater for shelter. He returned to the city, sought and found Judge McCabe, and requested him to draw up an instrument granting the use of the building to General Kelly on condition that no fires should be made in or near the building. When the paper was drawn, the Judge read it to him and gave it to him for his signature. He put a limit upon the grant of forty-eight hours, and signed his name. By a singular mishap the Judge dated the document April 15, and did not detect the inadvertency, and accordingly the order reached the Sheriff without correction. When he read it, after nightfall, he said, "The time has expired." However, touched by the sufferings of the men, he examined the paper anew, and, concluding that there must be a mistake as to the date intended, asked the captain of the military company to allow the men to get under cover. This officer knew nothing of the character of the men, was timid, and refused consent, because it would bring the men too near his quarters. The men accordingly had to do what they could to screen themselves from torrents of rain and from a driving wind. Most of them were compelled to lie under the open sky and the falling water on the soaked ground.

The distresses of the men touched the hearts of the people of both cities, and the next day great numbers went out to their camp, with abundant food, and such articles as might afford comfort to the men. All who visited them were surprised at the character of the men, and were moved to respect their leader. They were neither tramps nor vagrants. Most of them were skilled mechanics, some of them professional men, and the rest intelligent and well-disposed laborers. The greater portion had sought work, and had not been able to find it. There were some who had joined the company because of their interest in the demonstration, and their hope that it might induce the Government to begin a system of public work in connection with irrigation, and give employment to the hundreds of laborers in destitution on the coast. A few had left their employments in order to aid the movement. General Kelly proved to be a man of intelligence, sound judgment on ordinary matters, complete self-control, calmness, and patience, resolved to conform to the civil laws, and governing his personal conduct according to Christian principles. He has not committed a single unlawful act since the company started, nor have the men. During their march no liquor had been allowed in the ranks, and all improper language had either been suppressed or had not been prompted, since none had been heard by the chaplain. The Sheriff testified that the men were orderly and disposed to respect the laws. He himself informed

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the Governor that there was no need of the presence of the militia, and accordingly they were removed.

The alarm of the railway officials had been, as it proved, altogether groundless. During the stay of the company at the Chautauqua grounds, generous and sympathetic Christian men and women visited them, fed and comforted them, and gathered with them in the amphitheater for worship. At one time two thousand persons were gathered, and the grove rang with the strains of "Nearer, my God, to Thee."

Efforts were made by the Governor of Iowa, the Mayors of Omaha and Council Bluffs, and the citizens generally, to induce the railway managers to furnish a train of box cars at the cost of drawing it to Chicago, where the labor organizations were prepared to receive the men and supply them with transportation eastward. But they were immovable. Their reasons were that they had no right to carry men without means of support into Illinois; and if they should, it would be an encouragement to other companies of men to move eastward, to the injury of the roads, the communities, and themselves. General Kelly had no intention of capturing a train. The people of Council Bluffs raised money to pay the cost of moving one. There seemed to be no way out of the deadlock, and so General Kelly prepared to take up the march across the State. Meanwhile the people of the two cities supplied the men with food, and the farmers in the suburbs also brought them supplies.

A meeting had been appointed by the Knights of Labor at their hall in Omaha for Wednesday evening—the first of a series which had been planned, the object of which was to diffuse knowledge of the principles of civil government and political economy. I had been requested to give an address upon a topic selected by myself, in furtherance of the design of the gathering. Some one suggested, before we assembled, that General Kelly be invited to narrate the history of his movements, make known his needs, and receive a collection. At the hour appointed the workingmen of all the labor organizations began to arrive, and it was resolved to adjourn to the public square hard by. A meeting was organized; General Kelly spoke in a simple, natural, and very quiet manner, telling his story, and explaining that the aim of the men was to impress the Government at Washington by their presence as mere petitions would not, and that the Government might understand and appreciate the condition of multitudes of laborers and devise some measures of relief. He was entirely free from excitement and passion, and advised all those present to cherish and manifest good will toward all classes of persons alike and equally, the rich and the poor, the master and the workman. A generous contribution was made for the immediate needs of his men and to assist in providing transportation in case the railway managers should be willing to furnish it.

During Thursday it was reported that one of the legal advisers of one of the companies had not only given advice to the managers, but had said, "If the men take a train, we will ditch it." The laboring men, who were displeased with the managers of the railways for withholding transportation at reduced rates, were inflamed by this report. They held a meeting on the square in the evening and resolved to go in a body to Council Bluffs and apply to the railway managers for the service of a train of box cars. On Friday morning there were twelve hundred men in line, with drums and fifes and National flags, marching to the bridge over the Missouri River. It was a movement of a serious character. There was great danger of undue excitement and rash action. These men were marching into a neighboring State; their sympathies had been moved by the sufferings of Kelly's men; they had been roused by the threat attributed to the counsel of the corporation. There was need of wholesome and powerful influences to forestall fiery speech and violent acts.

After consulting together, three of the pastors of Omaha resolved to pass over ahead of the men and seek the authorities of Council Bluffs and endeavor to procure a peaceful solution of the matter. One of them was temporarily injured by a slight accident, and had to return. In a short time the other two were, with General Kelly, in presence of the Governor of the State, the Mayor of the city, and representatives of the courts and the citizens. The Governor soon made it evident that all the authorities had tried to do their best in dealing with a difficult situation. The citizens of Council Bluffs invited the company to return to the city and receive cordial hospitality. (They had by this time marched to the town of Weston, a few miles eastward.) The Governor offered to send them, as soon as conveyance could be provided, by the river to Kansas City. It would have been possible from that point to take boat up the Mississippi and the Ohio, and reach Pittsburg without friction with any community.

By this time the workingmen came up, and were met by a body of members of local labor societies. A committee of these were met by us in a room adjoining the room occupied by the Governor and the Mayor. We informed them of the results of the conference of the Governor and General Kelly, and that the latter had expressed his satisfaction with the intention and efforts made on behalf of his men, and had taken the Governor by the hand, thanking him for his kindness, though expressing his preference to go to Chicago, and nevertheless promising to allow his men to decide whether they would accept the offer of conveyance by the river to Kansas City. The committee, being informed that they had no contention with the Governor, the Mayor, or the citizens, decided to proffer a request to the railway companies to accede to a fresh appeal from the citizens of Council Bluffs for a train of box cars.

The result of these deliberations was announced to the workingmen, now assembled in the city park, and, by request, I addressed them, explaining the attitude of the Governor and people of Iowa and Council Bluffs toward General Kelly and his men, and counseling calmness, patience, good will, and regard for the honor of the flag under which they were marching, and strict obedience to the Constitution of the United States and the laws of Nebraska and of Iowa, within the bounds of which they were standing. Later a large addition was made to the mass of workingmen, but they returned in the middle of the afternoon as peaceably as they came. They certainly behaved in a manner creditable to their intelligence and self-control. For there were not wanting some few—very few—turbulent spirits, who might have cast sparks had they observed tinder exposed.

Meanwhile a reply was received from the managers of one of the railways, that, as common carriers, they would take the men on a passenger train at ordinary rates. This would have required the sum of about $15,000, which it was impracticable to attempt to raise. It is said and generally believed that a train was captured under the direction of a body of impulsive women and offered to General Kelly on Friday evening, and was *declined by him* on the ground that he would not on any account do an unlawful deed.

An attempt was made by certain excited men to find a train in Omaha, but it was, fortunately, unsuccessful.

On Sunday General Kelly resumed his march eastward, assured by the people on his route that they would provide him with food and shelter, and with wagons for his supplies, his blankets, and as far as possible for his men. The same tenders are coming to him from the whole route of his intended march to the State line. The pilgrimage will be one continuous ovation. Everywhere the houses are adorned with flags, and the people are pouring out to meet him and proffer aid.

There can be no doubt that, while there has been formed no definite judgment concerning the wisdom of the projects of the Industrial Army, the spectacle presented by these men has kindled the imagination and fired the hearts of multitudes of people of all classes.

Sober, thoughtful men, familiar with demonstrations of this character as recorded in the history of older nations, cannot suppress great solicitude, nor can they refrain from expressing the conviction that there will be need of great wisdom, patience, forbearance, and kindness on the part of the civil authorities throughout the country, and especially

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at Washington. There is unrest among the workingmen; they have suffered privation and want; they are in deep sympathy with their brethren everywhere, and cords are strung throughout the land which vibrate quickly and broadly at a touch. If these men had been treated with harshness, and severity had been allowed to assume the phase of cruelty, there would have been a whirlwind.

There is a call to the noblest men in the land to come to the front, and need for the exercise of the wisest statesmanship we have. If these men reach Washington, they should not be met with a show of physical force, however prudent it may be to hold it in reserve and under cover. The menace of it here was unnecessary, and the event has proved that it was quite superfluous. If there is need of a firm hand upon these suppliants, it should be a tender hand. Let them be gently treated, gathered in safe places, while the most intelligent of them are asked to state their condition and present their plea. Let time be gained, that wise measures may be used to correct visionary ideas, and show the impracticability of too high expectations. It will be the part of wisdom as well as of mercy.

# My Study Fire

## The Lowell Letters

It has long been the habit of many people to speak of letter-writing as a lost art, and to intimate that its disappearance is a phase of that deterioration of mind and manners which is constantly charged upon the spread of the democratic idea. Suits of armor having been relegated to the Tower, and the splendid dress of the Renaissance period no longer charming the eye save on festive occasions, the habit of exchanging confidences and opinions at length between friends has gone the way of all the earth! That there has been a change in the manner of letter-writing is beyond question, but that the change has been a deterioration is more than doubtful. When Madame Scudéri wrote "The Grand Cyrus," nothing short of the most stately figures, the most elaborate style, and a long row of volumes would suffice for a dignified romance; to-day we have some very humble people, some very simple speech, and a single volume of moderate size for the story of "Adam Bede." Will any one say, therefore, that the novel has lost dignity, power, or reality? In these days friends no longer constitute themselves reporters and news-gatherers, as in the time when the news-letter, written over a cup of chocolate in some London coffee-house, was the principal means of communication between the metropolis and the provinces. Changed conditions involve changed methods and manners, but not necessarily worse ones. French women have a genius and a training for social life, for living together in a real and true way, from which women of the English-speaking race are, as a rule, debarred. Our strong and persistent sense of personality has certain fine rewards, but it costs a good deal on the side of free and intimate relationship with others. There are half a dozen groups of letters written by French women which may be said to fix the standard of this kind of writing; but those who know the France of to-day intimately declare that this art was never practiced with more skill and charm than at this moment.

However the case may be in France, it is certain that this century has been peculiarly rich in this kind of literature among English-speaking people, and some of the very best modern writing in our language has taken this form. When it comes to the question of literary quality, there is nothing in letter-writing, from the time of Howell down, more admirable than that which makes every bit and fragment from Thackeray's pen literature. In those estrays, to which he probably attached no value, and to which in many cases he certainly gave little time or thought, the touch of the master is in every line: that indefinable quality which forever differentiates writing from literature. This quality, which is personality plus the artistic power, is quite as likely to discover itself in the briefest note as in the most elaborate work; indeed, the careless ease with which a man often writes to his friend is more favorable to free and unconscious expression of himself than the essay or the novel over which he broods and upon which he works month after month, perhaps year after year. The suspicion of toil is fatal to a work of art, for the essence of art is ease; and for this reason the letters of some writers are distinctly the best things they have given us. Unfortunately, even letter-writers do not always escape the temptation to write with an eye to the future, and to put one's best foot forward, instead of opening one's mind and heart without care or consciousness.

Mr. Lowell's letters[1] are not free from faults, but their faults spring from his conditions and temperament and not from proximity to a large and admiring audience. The letters are simple, frank, and often charmingly affectionate; they reveal the heart of the man, and perhaps their best service to us is the impression they convey that the man and his work were of a piece, and that the fine idealism of the poet was but the expression of what was most real and significant to the man. The self-consciousness of the young Lowell comes out very strongly if one reads his letters in connection with those of the young Walter Scott; but it was a self-consciousness inherited with the Puritan temperament rather than developed in the individual nature. The strong, quiet, easy relations of Scott to his time and world are very suggestive of a power which has so far eluded our grasp; a power which, could we grasp it, would make the production of great literature possible to us. Lowell had so many elements of greatness that one is often perplexed by the fact that, as a writer, with all his gifts, he somehow falls short of greatness. May it not be that all that stood between Lowell and those final stretches of achievement where the great immortal things are done was his self-consciousness? He was never quite free; he could never quite let himself go, so to speak, and let the elemental force sweep him wholly out of himself. But it is not probable that any one could have grown up in the New England of his boyhood and possessed this last gift of greatness. "I shall never be a poet," he wrote in 1865, "till I get out of the pulpit; and New England was all meeting-house when I was growing up." A generation later this unconsciousness had become possible, for Phillips Brooks possessed it in rare degree; it was the secret of that contagious quality which gave him such compelling power whenever he rose to speak.

Lowell's letters have the great charm of frankness—a charm possessed only by natures of a high order. One is constantly struck with his simplicity—that simplicity which is so often found in a nature at once strong and rich. Life consists, after all, in a very few things, and no one knows this so well as the man who has tried many things. There was in the heart of the old diplomatist the same hunger and thirst that were in the heart of the young poet. Leslie Stephen says of him: "He was one of those men of whom it might be safely said, not that they were unspoiled by popularity and flattery, but that it was inconceivable that they should be spoiled. He offered no assailable point to temptation of that kind. For it is singularly true of him, as I take it to be generally true of men of the really poetical temperament, that the child in him was never suppressed. He retained the most transparent simplicity to the end." And this comment is delightfully confirmed by an incident reported by the "Universal Eavesdropper:" "Passing along the Edgeware Road with a friend two years ago, their eyes were attracted by a sign with this inscription: 'Hospital for Incurable Children.' Turning to his companion with that genial smile for which he is remarkable, Lowell said, quietly, 'There's where they'll send *me* one of these days.'" He professed not to know of what Fountain of Youth he had drank, but he could hardly have been ignorant that there was such a fountain in his own nature. The "exhaustless fund of inexperience" which he said was somewhere about him was simply the richness of a nature which never reached its limits and flowed back upon itself with that silent but

[1] *Letters of James Russell Lowell.* Edited by Charles Eliot Norton. Harper & Brothers, New York. 2 Vols. $8.

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desolating reaction which sometimes gives age a touch of tragedy.

The simplicity of Lowell's nature comes out also in his dealing with ethical questions. He never sophisticates, or perplexes himself or his readers with the effort to justify the right and just thing by a train of reasoning; he strikes straight at the heart of the matter. Nothing seems to confuse him or to distort his vision; he sees clearly, and what he sees he accepts with childlike simplicity of faith. This is the secret of his singular effectiveness when he speaks on moral questions. There is an elemental rightness in his view and an elemental authority in his voice. Whether he is dealing with the burning question of slavery, or with the delusion of spiritualism, or with incorruptibility in public life, or with honest payment of public obligations, or with the right of property in books, his perception flies like an arrow to its mark; tradition, custom, casuistry, not only do not confuse him—they do not even reach him. This quality of directness is one of the most convincing evidences of greatness. In a man of Lincoln's opportunities and experiences its presence is not surprising, although none the less admirable and rare; but in a man of Lowell's culture and wide contact with life it shines with a beauty made more effective by the richness of the medium through which it masters.

"I love above all other reading the early letters of men of genius. In that struggling, hoping, confident time the world has not slipped in with its odious consciousness, its vulgar claim of confidantship between them and their inspiration. In reading these letters I can recall my former self, full of an aspiration which had not learned how hard the hills of life are to climb, but thought rather to alight upon them from its winged vantage-ground." These words, called out by a gift of "Keats's Life," are expressive of the feeling with which one dips into these letters written by the same hand—letters full of disclosures of character; of side-lights on a life of sustained dignity and fruitfulness; of wit, humor, wisdom, and art.

H. W. M.

# The Church Service[1]

By Charles Taylor Ives

The Church has never been so ready as now to respond with an earnest spirit of worship and appreciation to whatever effort is conscientiously made to uplift the hearts of the people to God through the service, and I feel that those of us who take an important part in a sacred service in His house should more fully realize our wide opportunities for usefulness and should strive to extend our influence by patient and faithful work in guiding the congregation into a knowledge of the best and most intelligent use of music.

I agree with those who think that congregational singing is the most important part of the musical service, but I do think our strong belief in this form of worship is because of its intelligibility, and because the people, having both words and music before them, and receiving the full meaning of the hymn or tune into their hearts, find there a response to their needs which, by proper methods, could be given them in all parts of the service. Even hymns are often put to anything but a holy use. For example, in some churches we sing to permit those to leave the church who do not wish to commune with us at the Lord's Supper. In a recent article on congregational singing, the writer most truly said: "Suppose we should treat prayer in this way: 'While Dr. Harris offers prayer, the usual collection will be taken.' 'While I offer a few closing words of prayer, those not wishing to commune will please go quietly out.'" But the heartfelt singing of the hymn by the congregation, led by a choir and organ under the hand of one who feels the full meaning of it all, is the most perfect uplifting of the heart to God in his house. It is said that the full tone of the congregation in hymn or chant was to Henry Smart full reward for his best effort; and we all know of at least one church, Dr. Alion's in London, where, beside the hymn-books, there are books with the words and music of all the anthems in every pew, and the congregation, forming one enormous choir, sing all parts of the musical service. I have two different anthem-books as used in Dr. Allon's church, and the music is certainly of the very best.

If the influence for good in the congregational singing is derived largely from the fact that the people are able to worship intelligently through the music, we have only to make the rest of the musical service intelligible in order to have the people uplifted and strengthened and blessed in their worship with the choir, although taking no active part themselves. This can be accomplished by having the words of all anthems and choir numbers placed in the hands of the worshipers. I know of one church where a book containing such words is used; but, of necessity, such a book must be limited in the number and variety of its anthems, and perhaps selections made by a compiler may not meet the requirements of all churches. But it is a rapidly growing custom in our churches to place in all pews a "leaflet" or "calendar" of the services of the week, and on this can be easily printed the words of all the choir music. To me this method seems an almost perfect one, because there is surely no limit to the anthems one may select from, and, besides such words, there may also be placed the complete order of service, or a collect, or a short sentence or Psalm pointed for chanting. Of course, placing the words of anthems before the eyes of people accomplishes a great deal in that they can understand what is being sung, but it does much more. When people do not know at all what the choir is singing about, they instinctively demand something, and that demand generally results in music which is intended to exhibit the skill of the choir and to please the æsthetic ear of the congregation. But if, by the aid of the eye, the words are intelligible, the congregation will feel the need of a service that appeals to the worshipful side of their natures, and in satisfying this need we will find that the most helpful will be what we call the best, and that the people will soon understand that which has merit and meaning. And now, how easy it is logically to carry out these ideas! None of us would think of singing Christmas music on Easter Day, and so why should we think of ever selecting music which may be positively out of harmony with the rest of the service? This unity in the service can be secured only by the sympathetic intercourse and interchange of views between the minister and organist. In certain details of the service the organ-loft can do what the pulpit cannot do, but both ends of the church must work in sympathy; and if they do not, the strength and influence of both are greatly weakened. A service in which one central thought predominates and is felt in all the musical selections has peculiar power; and when a theme possible for such development is brought into conference between minister and organist, no effort should be considered too great in order to perfect every detail. It has become customary in many churches to have occasionally what are called "praise services," and it is to be regretted that these services, which offer so many opportunities for embodying high ideals in church music, should so often degenerate into what are little better than sacred concerts. If our effort in the regular services of the church is directed toward the enlargement of the spiritual influence of the music, we should not lower our standard when we have a service in which music is the most prominent feature. If a cantata is to be sung, its meaning should be emphasized by a service made as rich as possible in its dignity and fullness; and if a number of anthems or selections are to be used, they should all relate to one subject, and should be rendered in a spirit befitting the place and day.

Of course "the best" in music may have many different meanings to as many different persons; but, surely, in the realm of church music it is susceptible of but one interpretation—that dignified and proper setting of sacred words or hymns by such of our musicians as most fully rise to a perfect conception of their meaning. In using

[1] A paper read before the Clef Club of New York, March 27, 1894, by Charles Taylor Ives, Organist and Choirmaster, Classon Avenue Presbyterian Church, Brooklyn.

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such music, many in the congregation will say that they cannot appreciate it; that they wish something light that will please the ear, in the shape, perhaps, of more quartet or solo work; but experience has shown that if an organist conscientiously works along the higher level, striving not only to sing fine music, but seeking to show how, in its deeper meaning and fuller expression, such music sets forth beauties before unthought of, such criticism and suggestion will gradually cease, and the people will earnestly and willingly unite in a desire to taste even more deeply of the hitherto hidden treasures. It may seem impossible to place the musical part of the service above criticism, and if a choir and organist render music of a frivolous nature, and solely for the purpose of showing their skill, or the quality of their voices, it will be impossible to do so; but if the choir show by their work that it is their constant effort to lead the congregation in worship and praise, or to emphasize, in music wisely and carefully chosen, such truths as the minister may be striving to teach, that effort will become thoroughly appreciated, and even if from a purely musical standpoint their work may not be perfect, there will be no spirit of criticism, because the people will feel that, with the minister, the choir and organist are filling a "sacred office" in God's consecrated house.

## Love and Pain

By Mary G. Slocum

Her peaceful soul is fully satisfied
From distant springs of which she did not know
In those bright, restless days of long ago
When Life and Love for her contentment vied.
In happy, tireless rivalry they strove
To keep far from her every touch of pain.
Ah! lavish Love and Life, when did ye twain
Your prowess and your weakness better prove!
Ye could not ward that keenest pain which came
When ye were snatched from sight; nor could ye give
That which she found when she was forced to live
Without your tender guiding. Can we deem
It loss that gave so much? Ye did but go
That she your source and goal might surely know.

## A Study of Uncertainties

By the Rev. Uriah Xerxes Buttles, D.D.

I think it was the immortal Widow Bedott who penned the lines closing with the stanza:

Can't calculate, can't calculate,
On naught beneath the sky,
And so I've come to the decision,
It ain't no use to try.

I am subject to correction, but if indeed it was the Widow, and she lived up to her decision, she was a wise woman. My mind, on the contrary, following the line of least resistance, always seeks to find the certain, and, impelled secretly by desire for sympathy—a grace most rarely to be "calculated" upon in this busy world—is ever now and then running me off the track into the uncertain; and as the uncertain is nine times out of ten the unpleasant, I have deep feeling concerning it and its possibilities.

Perhaps because a preacher is essentially a man without a home, since, even if he owns a house and lot in the town in which he preaches, if he resigns his pulpit he is expected immediately to move to parts out of sight, though he cannot decide where, I have grown to have a deep tenderness for my native village of Hannibal, and to take a peculiar pleasure in meeting any one even slightly known in my early years. Hannibal will not become a great city in an eon at least, and it is a comfort to me that I own a few feet of real estate in its burying-ground, from whence no ruling elder, however influential, can advise me to remove "for the good of" any "cause" whatsoever. When, therefore, last summer I stopped *en route* to the World's Fair to see my cousin Peter Buttles, and he told me that in the next square was a certain Phebe Knapp who had once lived in Hannibal, I started up at once to call upon her. Peter lives in Tyre, one of the thriving towns of central Michigan, and has all the modern fixings in his house, including a telephone. "Perhaps," said he, "we'd better ask when they'll be at home. She lives with her sister, Mrs. Trimble, who is considerable older—and rich."

"I don't know anything about Mrs. Trimble," I exclaimed, "but I recollect Phebe perfectly, and her brother Tom. Sammy Tubbs and Tom and I were in all the mischief going when we were boys."

"It was Sammy who told me about the Knapps coming from Hannibal," explained Peter, as he rang up the central office. "Sammy lives in Chicago. Shall I telephone?"

"Oh, no!" said I, full of pleasure at what I anticipated. "Let me, after you ask for Miss Knapp."

The usual one-sided conversation began, and soon I took my place at the instrument. "Do you remember Uriah Xerxes Buttles?" I asked. "He used to be called Rex."

"Oh, yes," replied a voice in my ear; at which I announced fatuously, "Well—I am here." After the exchange of a few futilities it was arranged that I was to call at the Trimbles' that afternoon at four. Peter said he would accompany me; but at the last moment his brother Alec and wife and three babies arrived from Cape Cod, and the result was that I set out alone, and some fifteen minutes late. The Trimble house was a handsome pile of red brick, and Mrs. Trimble herself opened the costly front door. Instantly from her whole dignified and comely person there came a chill that withered up my pleasant thoughts as frost blights blossoms. "My sister has gone driving," she said, coldly, and keeping hold of the door-knob as if expecting that I would pounce in after the manner of a beggar or a pertinacious book-agent. "She gave you up. She says she thinks it must be our sister Kate whom you remember. Kate is older than Phebe." I felt, for some unaccountable reason, abashed, as if in some way I had committed a breach of courtesy, almost of decorum, in venturing to recollect any of the Knapps. But the worm will turn, so, with the instinct of self-defense, I said, mildly, "Did your sister Kate have curls?"

"No, that was Phebe," replied Mrs. Trimble, a shade more icy.

"Ah, I thought so. It was the curly-headed one who went with Tom and me and Sammy Tubbs a-frogging," I said, bowing and offering the lady my card. "I shall be pleased to be remembered to your brother and Miss Phebe."

I had slid along backward as I spoke, and at this point escaped. Mr. Trimble was under special obligation to my cousin Peter, and possibly he was at the bottom of the call Miss Phebe made upon my wife and me the next morning. If so, he did us scant service, for I could only be sorry for her, and sorry for myself that I had compelled her to such a duty, as it was plain that she was nettled and ill at ease every moment, and I did not have to wait to study out the cause. Here was I, bald-headed and with a boy in college, fifty-five, and looking it, claiming a childhood contemporary with a lady who did not look a day over thirty. Moreover, I recalled what I had not at first thought of, that, while perfectly respectable, the Knapps had been at the foot of the social ladder in Hannibal, and that all summer long the little Knapps went barefooted, even to meeting—the crowning cross of poverty to girls in the North.

"She didn't seem very glad to see you," said Mrs. Buttles, when we were again speeding westward. "Do you know anything against the Knapps?"

"Nothing," I replied. "They were well spoken of, always."

"Well, if I were you I wouldn't be quite so ready to hunt up old acquaintances," resumed my wife after a long silence, and in her most advisory manner. "Of course it's often pleasant, but sometimes—well, it's—uncertain."

I know of no more uncertain method of entertaining one prone to retailing his physical tribulations than to relate

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your own. Going up and down in my parish of Griggsville, as I have the past eighteen years, I hear reams of complaints about rheumatism, corns, colds, and aches innumerable, and I know, alas how much! about everybody's relations; but if, moved to sympathetic reminiscence, I begin to tell how, 'way back in the seventies, I had fever, and in 'eighty-five I had a cold with what seemed to me frightful complications, I feel myself become a bore inside of two seconds in at least ninety-five times out of one hundred. I was, in my youth, at a great water-cure for three months, and heard ailments recounted from morning till night, and though the invalid with the worst complaint was conceded to be the most distinguished person of the company, it was certain only that each one loved to talk about himself, and to the last degree uncertain that he wanted to hear about the sufferings of others. Even matters that seem to you of general interest are not sure to captivate others. Take a journey to never so odd a quarter of the earth, and return home "full of matter," like "Elihu, the son of Barachel the Buzite," and ten to one you will find all your little world eager to tell you its opinions and affairs, and "to refresh itself with words," while its interest in your experiences is depressingly tepid. Before I visited the World's Fair last summer Mrs. Rogers assured me that she would expect me to tell her all that I saw on my return. Like Elihu, I was "ready to burst" when I came back, so full was I of the sights I had seen; but when I attempted to tell our neighbor anything, even about the Midway, she would run me off the track inside of a minute with some bit of news about her old dog Sneezer, or the goings-on of her next neighbor, Jemima Todd. After the first day I learned to keep what I had to tell about the White City till it was asked for; and I am secretly sure that were I able to journey to the moon, and were I so gifted that I could understand the speech of the lunar people, if such beings there be, on my return the only certain way to get my information and adventures before the public would be to write a book or to lecture upon them, and that I would find reminiscences of what I saw ascending the slopes of the lunar Apennines an extremely uncertain quantity in general conversation.

If it is certain that the earth, despite its circumference and its millions of square miles, is a small place, it is equally certain that one can never be sure of his company. The modern Dan and Beersheba are the antipodes of each other, yet how true it is that the wise man does not whisper in one town what he would not see published in the daily paper of the other! Even with disguised names it is not a safe experiment to tell anywhere a story at some one's expense, or to gibbet an acquaintance in description to strangers. A year ago I was three thousand miles, more or less, from Griggsville, shut up with a couple of score or more of folk before a roaring fire in the inn at Mammoth Hot Springs, Yellowstone Park. We had left blossoming roses behind us. It was the first of June, and it was easy for the ticket-seller to delude us into believing it was summer in the mountains. But the snow was falling fast, and even the brass of the "park management" was not equal to paving the bottomless mud-holes between us and Fire Hole Basin. Perhaps it was exasperation, perhaps it was because we had been silent all day, and had listened to miles of monotonous talk from the guide who had led us from one ethereally tinted pool to another, and had numbed our apprehension, even when treading the fizzing back of the White Elephant, by gabbling about "the formation," that, though strangers, we grew suddenly intimate. At last the talk fell upon queer people, and each one set forth some odd figure from his recollection. When my turn came to contribute to the entertainment, I thought of Philetus Gagg, or, as he was known in Pontiac, "General Gagg." A bibliomanist, he spent the bulk of his fortune upon rare editions, but he never cut the leaves of his treasures, and knew his books only from what he could glean by peering in between the uncut pages. When I first visited him, I took up a volume, and, finding its leaves uncut, put out my hand for the paper-knife. He snatched it from me with an inarticulate cry: "I never cut them," said he, with much excitement. "You see, *if they are ever sold they'll bring more.*" They did when the poor old fellow died, and the collection went to his second cousin, Silas Gibbs, who owns the sash-factory. The General, too, believed himself one of the "forty-and-four thousand" who will never die, and he wore his hair long and twisted up on hairpins. Still, with commendable foresight, when he put up a mausoleum to his father and mother, he left a vacant space for his own name. The mausoleum in question was made according to his own design, and is not unlike a colossal spring-house done in granite, the sides being sheets of plate glass. Within is a marble representation of the General's father, who was also in the militia, and who for that reason is depicted in uniform and on horseback. The figures are about one-half life-size, and the effect is indescribably comic, despite the surroundings. Above this work of art at one time hung a coal-oil lamp, which was always lighted at night, till Pontiac had electricity, and now the tomb has a wire, while about it all summer glow row on row of yellow flowers, yellow being the General's favorite color. These peculiarities I set forth to the best of my ability, taking care to call the subject Smith, as a noncommittal name, and I closed the narrative by telling how the old fellow came to his end from a cold contracted while out in a heavy dew playing the flute under a young lady's window; for all his long bachelor existence he was subject to brief attacks of infatuation, for now this fair one, now that, from which he precipitously recovered. I happened to glance to the left as I finished, and noted that the florid judge from Duluth wore a peculiar expression. There was no mistaking it: I knew that he had known the General. "He was my first wife's brother," he confided to me, rather stiffly, as we went upstairs side by side later. "I never called him odd myself; but then [the judicial mind constrained him] we look at people differently who are in the family. Yes, he was—peculiar, but, take my word for it, not a man to be laughed at, sir!"

"Dear me, certainly not!" I hastily assented, reflecting that, after all, the only thing I am quite certain of is the possibility of uncertainty just where I should like to be certain.

## They Are Dead

By Jeannette La Flamboy

There was a man who never told a lie—
But he's dead;
Never said it was wet when the weather was dry—
Never said
He'd caught fish when he hadn't caught one,
Never said he'd done something that he hadn't done,
Never scolded his wife, and never got mad,
And wouldn't believe that the world was so bad.
A respecter of men, a defender of woman,
Who believed the divine, and in that which was human;
Meek as Moses—he never was understood,
And the poor man died of being too good.
And he's dead.

There was a woman who never had gossiped a bit—
She's dead too;
Who hated all scandal, nor listened to it;
She believed in mankind, took care of her cat,
Always turned a deaf ear to this story or that;
Never scolded her husband—she never had one;
No sluggard was she, but rose with the sun;
Never whispered in meeting, didn't care for a bonnet,
Or all of the feathers that one could put on it;
Never sat with the choir, nor sang the wrong note;
Expressed no desire to lecture or vote;
For the poor soul was deaf as a post—also dumb:
You might have called forever, and she wouldn't have come.
And she's dead.

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# The Home

## The True Legislature

The public sentiment of the community regulates the legislation for that community. No city can be made cleaner than the standards of the whole community for cleanliness. The majority rules. When the majority demands clean streets to the point of working actively to secure them, municipal regulation will conform to the demand of that majority.

It is impossible to legislate morals into a people; legislation expresses the moral sentiment of the people, whether expressed by National or State legislature, municipal government, or board of borough officers. Legislation represents the standards of the majority. When women recognize this truth more fully than they do, they will see that the greatest field of activity for them is in creating public sentiment in favor of good measures. The most corrupt politician can be compelled to obey public sentiment, if that sentiment is actively expressed; he dare not contradict by his public action the will of the active majority of his constituents. When you have educated the sentiment of the most ignorant voters in favor of a good measure, the man who is the unit of their votes, no matter what his moral status, becomes the servant of their wish, or expects and receives his political death-warrant.

The public-school system represents the educational standards of the people. The schools are no worse and no better than the educational standards of the active majority. The men elected to public office represent the standards of intelligence and integrity demanded by the public sentiment of the community which elects them. They are no better, no worse, than the people who have placed them in office.

Aroused public sentiment can always advance or kill a public measure. Many good measures have been lost, but they have been lost because public sentiment did not support the measure devised for the good of the community; and the responsibility rests always with the intelligent men and women who are indifferent to legislation, who think it something apart from their every-day lives. Dollars, time, strength, brains, are gladly given to remedy evils that would have been lessened, or might have been prevented, if legislation had been controlled at the right time by public sentiment. When we take the truth home to ourselves that we cannot legislate above public sentiment, legislation will mean public education, public health, public beauty, public morality. Public office will be in truth a trust, and no man will feel justified in refusing to accept every duty connected with the franchise, for he will realize that every public office bears a relation to his home and those in it.

## In the Beginning

By Helen Churchill Candee

It was Napoleon who, turning fondly to his baby, remarked that, while he ruled the nation, Marie Louise ruled him, and the baby ruled the mother: *ergo*, the child was the lever that moved the State.

Children take as a matter of course the position accorded them in the family. If they are worshiped as idols, they unquestioningly accept adulation. If they are regarded as altars or Molochs, they unthinkingly accept all sacrifices. Parents should make their children socialists in the family, and let them feel that they are integral, if not indispensable, parts of the little community. Then will they understand aright their position. To be neither unmitigatedly worshiped nor unduly indulged, but to be taught to share the trials as well as the joys of the family—this alone will make a child identify himself with its interests, and teach him large lessons of charity and helpfulness, which fit him for the wider sphere opened by maturity.

Any one who has lived much with children cannot fail to have noticed that one of the keenest pleasures they experience is in the satisfaction that comes of helping some adult who has sufficient kindly tact to let the little one assist, even though the guiding of pretty, unskilled fingers involves far more work than the original task. This is the keynote to the whole question of the child's place in the household. He himself shows his eagerness to seize the opportunities for sharing the work as well as the play of the home, and, knowing no difference between his circumstances and his neighbor's, delights in doing what is at hand. Shelling peas on Monday because the cook is washing is to him as enchanting as counting pearls on a string is to his rich baby neighbor. A glorious adaptability to circumstances is his, and an utter ignoring of those comparisons which we are told are odious, but which from infancy we are made to hear.

It is the parent who makes the mistake, as the child advances, by teaching him relative but fictitious values of social grades and differing purses. Ambition is the whip that goads us all on, and the modest virtue of content is classed with sloth. The American child has more of this kind of treatment than he of the Old World, our social conditions making possible progress more universal. Theoretically, the fundamental social rule of our Republic is the equality of all persons. Practically, we are unreasoning snobs. We have an air (increasing, as we unhappily know, as the scale descends) of being just as good as you are, and a good deal better. Our children are brought up to acknowledge no superiors, which in the lower classes begets a ridiculous and pitiable arrogance, and among the educated a feeling of lordliness.

To tell an American mother not to educate her children above their position would be as a red rag to a bull. First, she would say that they were as good as anybody; next, that they expected not to live always like this—"When John's salary is raised, or his father dies, we shall improve our style, and the children must be accustomed to it." Or, the glories of an affluent past still shed a sickly light on the impecunious present, and, with their own interpretation of *noblesse oblige*, the girls are allowed to exact needless services from overtaxed servants, instead of being taught independence and versatility. There is never a bit of knowledge that does not find a use, and a *grande dame* is one all the more thoroughly if she has been taught in a simple childhood all the meaner tasks that appertain to the household. No mother need feel that she lowers her daughter's ambitions or handicaps her future by teaching her all the petty tasks and methods of homely economy and practicality. Adaptability to circumstances is the first thought, and should be the fundamental principle on which our children are educated. It is a comprehensive motive, and includes the ability to do homely things well, as well as to rise by reason of the past to a graceful acceptance of an unlooked-for improvement in circumstances. This adaptability is the secret of the charm of American women in Europe who have married men of title and accepted with perfect *savoir faire* the new codes of formality and elegance.

Educating a child appropriately to its condition in life has a far wider meaning than to limit it to those conditions for all times. Its use is to fit him for anything that may occur. The child reared in a family where the income is the father's salary, with no prospects beyond that, and who is educated appropriately, will, if he be advanced later in life, have nothing to throw away from his store of practical knowledge; and, just as slaves make the worst tyrants, certainly workmen should make the most intelligent masters; and an employee, whether clerk or house-servant, is not slow to despise the scant knowledge of a master technically inferior. If a child be brought up to know

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only the theories and pleasures of life, and adverse fate makes him a pauper, his ignorance will keep him such.

## Knowledge the Protection

We recently referred in these columns to the criminal carelessness which resulted in an outbreak of typhoid fever in the beautiful, healthful town of Montclair, N. J. In the town of Windsor, Conn., 127 cases of typhoid fever are reported, and the Health Board has traced the contagion to a house where the refuse from the sick-room of a typhoid-fever patient was thrown on the snow, which melted and ran into a stream that fed the reservoir that supplied the town with water. The danger of typhoid is one that is understood; its spread is due to the pollution caused by something taken into the body with the food-supply; care in the refuse of the sick-room means, in almost every case, a prevention of the spread of the disease. It reaches the epidemic form almost always in towns and villages in which there is little, if any, oversight of sanitary matters or public health—in communities where the public health is almost wholly a matter of individual household intelligence and responsibility. For this reason every village and town should have a Woman's Health Protective Association which should be divided into committees that would meet the special needs of each particular town. The water-supply, the care of garbage, the sanitary condition of the school buildings and their surroundings, the condition of all streams in the surrounding country, the natural drainage of the town and of each barnyard, should be the special business of special committees.

The enforcement of the State laws concerning the care of the public health and the enactment of town and village regulations to meet local needs should be the aim of the whole Association. There is a growing conviction in the popular mind that neither health nor disease is a matter of happy or unhappy accident, but that they are the result of obedience to, or disobedience of, certain fixed laws.

The April issue of "University Extension" announces, in an article on "Extension Teaching and Public Health," that among the studies added to the list of the American society during the past year are Civics and Hygiene, and says:

> A portion of a community may be interested in botany, another portion in poetry, and a third in geology, etc., but all the community, each and every member of it, is, or ought to be, interested in the study of the rights of the individual and the community as a political unit, and also in the study of those inviolable physical laws by which, if understood and obeyed, we live, move, and have our being. The two subjects, Civics and Hygiene, are analogous. They both deal with man as a social being; one from a physical, the other from a moral, standpoint. If the citizen is to know his duties as a citizen, if we want him to understand that corruption in politics means national ruin and self-degradation, so must the citizen learn that the disobedience of the laws of health means national death and self-destruction. The citizen ought to know, not only how to protect his life and liberty, but also how better to enjoy that liberty and how to lengthen that life. What would not a man give for lengthening his existence by one day—nay, one hour? And yet the majority of mankind, notwithstanding the inherent yearning for and clinging to life, goes on heedlessly destroying that very life.

The writer goes on to say: "Were I not afraid of being accused of exaggeration, I would risk the statement that the proper application of the knowledge of the laws of sanitation and of the prevention of contagious diseases which is now possessed by the medical profession would reduce the death-rate in our large cities by at least one-half." The "Medical News" complains of the unwillingness of the authorities to spend money for special inspectors, for sewers, for the preservation of the purity of the water-supply. The writer in "University Extension," referring to this, says:

> And why do the city fathers refuse larger appropriations? Simply because the main body of our Select and Common Councilmen are devoid of the rudimentary knowledge of hygiene; and, above all, because their constituencies are hopelessly ignorant of the fact that their little ones drop dead by the hundreds because of want of fresh air, good water, and thorough drainage, and that their own days are shortened unawares because of the dirty streets, crowded cars, and the multitude of other evils. The representatives of the people very seldom rise above the people in their ideas. They usually express the sentiments, the ideas, and the wishes current among the people, and most of the time the sentiments, ideas, and wishes, alas! of the worst portion of the people. Even if the city fathers happen to be above the average, and do make a goodly appropriation for sanitary purposes, and even if the moneys are intrusted to an efficient and thoroughly scientific Board of Health—even then, I say, there cannot be perfect sanitation as long as the bulk of the people remain ignorant of the rudimentary knowledge of hygiene. No amount of municipal cleanliness and watchfulness will ever teach the people *personal* hygiene, or change their wild ideas in reference to contagious diseases.

A Woman's Health Protective Association, when an educational organization, will secure the best lecturers and teachers on the subjects of sanitation and hygiene, and make their work educational in the true sense—not merely places of meeting, opportunities for airing personal views unsupported by scientific knowledge, but classes from which every woman will go, not merely an irresponsible inspector, but an instructor, an educator, of public sentiment, which is to so great a degree a matter of education.

There is hope for the future. Sanitation, hygiene, and domestic science are added, or being added, to the college courses. This will spread scientific knowledge, and send out those competent to educate the masses of the people whose ignorance now results, not only in death and its train of sorrow and woe, but in the financial loss which means often ruin. Who can estimate the loss to the commercial interests of any community through the outbreak of an epidemic? Every property-owner knows the depreciation of property that follows such a calamity, and the time it takes for values to become readjusted. The financial loss, if no other, ought to rouse the people of every community to self-preservation by the acquiring and spreading of a knowledge of those laws which protect public health. There is no justification for ignorance. Science has wedded literature, and both are the servants of every household, producing standard books at prices that put them within the reach of every man who pays his taxes in the form of rent.

## Cold Meats for Hot Weather

By Christine Terhune Herrick

*Boiled Ham.*—The best ham to select is one weighing from eight to ten pounds. Take one that is not too fat, to save waste. Wash it carefully before you put it on to boil, removing rust or mold with a small, stiff scrubbing-brush. Lay it in a large boiler, and pour over it enough cold water to cover it. To this add a bay-leaf, half a dozen cloves, a couple of blades of mace, a teaspoonful of sugar, and, if you can get it, a good handful of fresh, sweet hay. Let the water heat very gradually, not reaching the boil under two hours. It should never boil hard, but simmer gently until the ham has cooked fifteen minutes to every pound. It must cool in the liquor, and the skin should not be removed until the meat is entirely cold, taking care not to break or tear the fat. Brush over the ham with beaten egg, strew it thickly with very fine bread-crumbs, and brown in a quick oven. Arrange a frill of paper around the bone of the shank, and surround the ham with watercress, or garnish the dish with parsley.

*Boiled Tongue.*—Wash the tongue carefully, and let it lie in cold water for several hours before cooking—over-night, if possible. Lay it in a kettle of cold water when it is to be cooked, bring the water to a boil slowly, and let it simmer until the tongue is so tender that you can pierce it with a fork. A large tongue should be over the fire about four hours. When it has cooled in the liquor in which it was boiled, remove the skin with great care, beginning at the tip, and stripping it back. Trim away the gristle and fat from the root of the tongue before serving it.

*Pressed Corned Beef.*—Select a firm piece for this purpose The brisket is good, or, for those who like a streak of fat and

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streak of lean, the plate-piece is excellent, but this must be chosen carefully. Tie the meat tightly in a piece of cotton cloth that has been shrunk, making the beef take the shape you wish it to have when cold. Lay it in a pot and cover it with cold water, and put into this a stalk of celery, half a carrot sliced, a sliced turnip, an onion, and a few cabbage-leaves. Let the meat simmer gently. The time of cooking will depend upon the size of the piece of beef. Six pounds will require between four and five hours' cooking, but it must be very slow boiling—only the quietest of bubbling at the side of the pot. A hard, galloping boil will cook the taste out of the meat and reduce it to a mass of insipid shreds. When the beef is done, leave it in the water until this is nearly cold, then take it out and lay it between two flat surfaces and put heavy weights upon it. It should remain thus all night. In the morning remove the cloth, trim the beef into comeliness, if there are any ragged edges, and garnish it with watercress, or parsley and small pickles.

*Beef à la Mode.*—For this dish you will require a piece of beef from the round, free from sinews or gristle, and compact in character. It is much easier to prepare a large piece of beef *à la mode* satisfactorily than a smaller cut, and nothing less than seven or eight pounds should be selected. Ten, twelve, and even fourteen pound pieces may be used with good results. Direct your butcher to "plug" the beef with strips of salt pork. Or you may do this yourself with the aid of a larding-needle, or a long, sharp, narrow-bladed carving-knife. Pierce the beef with this from top to bottom, and draw through the hole thus made a strip of fat salt pork about the thickness of your middle finger, and long enough to project about half an inch each side of the beef. These lardoons should be about two inches apart. Between them make deep incisions, and fill these with a forcemeat composed of bread-crumbs and finely minced pork, in the proportion of one part of the pork to two of the bread-crumbs. Season this highly with pepper, allspice, minced parsley, thyme, and sweet-marjoram, and moisten with vinegar and a little Worcestershire sauce. Cram the holes to overflowing with this mixture, and crowd it into all crevices and interstices of the meat. Bind a stout piece of muslin around the sides of the beef, to keep the round in shape, and then lay it in a broad pot, cover it with cold water, and strew over it a minced onion, a sliced carrot, a bay-leaf, six cloves, a couple of blades of mace, a few sprigs of parsley, and some celery-tops. Cook the meat very slowly, fifteen minutes to the pound. It should be tender enough to be pierced easily with a fork when it is done. Let it cool in the water, take it out, lay it between two flat surfaces, under a heavy weight, and do not take off the cotton band until just before it goes to the table. If properly prepared, it will show a prettily mottled surface when sliced across with a sharp knife, and will be an attractive as well as a delicious dish.

*Boned Shoulder of Mutton.*—Have the bone carefully removed from a rather lean shoulder of mutton, and fill the orifice thus left with a good forcemeat. To make this, chop fine half a pound of lean veal and quarter of a pound of ham, and add to these a small cup of fine bread-crumbs. Season with a quarter-teaspoonful each of ground mace, cloves, and allspice, and a saltspoonful of black pepper. Stir in a raw egg to bind the mixture together. When the forcemeat has been put into the hole in the shoulder, cover the mutton with a cloth that will close the mouth of the opening, and lay the meat in a pot with the bone from the shoulder, a peeled and sliced onion, carrot and turnip, a little parsley and celery, and a bay-leaf. Pour in enough cold water to cover the mutton entirely, stir in a heaping tablespoonful of salt, and let the water come gradually to a boil and simmer until the mutton has cooked twenty minutes to the pound. Let it cool in the broth; take it out, lay it under a weight until cold, and serve. This is also very good hot. The liquor makes excellent soup.

*Chicken Pie.*—Take a pair of young, tender chickens and cut them into neat joints. Lay them in a deep pudding-dish, arranging them so that the pile shall be higher in the middle than at the sides. Reserve the pinions of the wings, the necks, and the feet, scalding the latter and scraping off the skin. Make small forcemeat balls of fine bread-crumbs seasoned with pepper, salt, parsley, a suspicion of grated lemon-peel, and a raw egg. Make this into little balls with the hands, and lay them here and there in the pie. Pour in a cupful of cold water, cover the pie with a good crust, making a couple of cuts in the middle of this, and bake in a steady oven for an hour and a quarter. Lay a paper over the pie if it should brown too quickly. Soak a tablespoonful of gelatine for an hour in enough cold water to cover it. Make a gravy of the wings, feet, and necks of the fowls, seasoning it highly; dissolve the gelatine in this, and when the pie is done pour this gravy into it through a small funnel inserted in the opening in the top. The pie should not be cut until it is cold, when the meat will be found embedded in jelly. This is a delicious dish.

# An Important Convention

A convention that will interest hundreds of women of all classes will convene in Boston on May 9, 10, and 11, in the Hall of the Parker Memorial, Berkeley Street. It is the Second National Convention of the Working-Girls' Clubs. Addresses will be made by Miss Grace H. Dodge, Mrs. Alice Freeman Palmer, the Hon. Carroll D. Wright, Dr. William J. Tucker, and others. The Convention is made up of delegates belonging to the five associations connected with the National Association. The subjects for discussion are those that will be of special interest to the members of working-girls' clubs. The topics are: Club Workers, Clubs in Relation to the Community, Educational Work, Social Life in the Club, Club Finances, Summer Life in the Clubs. Subjects that ought to be of special interest as well as helpfulness are Co-operative Housekeeping and Homes for Working-Girls, and Lunch Clubs for Workingwomen. The associations connected with the National Association are the New York Association, of which Miss Grace H. Dodge is President; the Brooklyn Association, of which Mrs. W. C. Peckham is President; the Philadelphia Association, Mrs. A. W. Fisher, President; the Connecticut Association, Miss Emily Morgan, President; the Massachusetts Association, Miss Edith M. Howes, President.

# A Box of Autographs

By Lucy Elliot Keeler

Rare indeed is the person who has not in some box or pigeonhole a little collection of letters labeled "Save" or "File" or "Autographs." Even the person who most indignantly denies being an "autograph fiend" preserves the bit of handwriting from a person he loves or admires, and bequeaths it "a rich legacy unto his children."

Frequently the collection has no value beyond a technical one. A soiled envelope, or an engraved card bearing a penciled date or, possibly, a written name, may be valuable chirographically, but lacks entertainment for the uninitiated. Quite otherwise is it with a delectable little packet of autographs which owe their interest to style and substance even more than to handwriting—an interest which endures, therefore, that incongruous medium, type.

The letter left uppermost because of the recent death of the writer is in a beautifully legible hand, bears the heading of the United States Senate Chamber, and refers to the Leland Stanford, Jr., University, so dear to the heart of its generous founder.

"I am especially glad," he writes, "that you approve the general plan of the proposed university. I want it to be an institution that will turn out students fitted to earn their own livelihood. I want it also to turn out students deeply impressed with humanitarian ideas, and with a determination to do what is in their power to lift up the masses of the people. I am in hopes that it will exert a great and beneficial influence over our whole coast, and have some influence wherever civilization exists."

From the other side of the continent another educator speaks. The beloved James McCosh, President of the College of New Jersey, ever ready to give a boy encouragement and inspiration, narrates an incident of his younger life. Dr. McCosh was a Scotchman, and lived, as he says, "in Great Britain when the question of civil service reform was discussed and settled there. The measure was passed by the influence of such high-class men as Macaulay and Trevelyan. We conducted the first examination, and I recollect that in the department of mental and political science the young man who was placed first by Sir Alexander Grant and myself was the son of a house-painter, who stands first at this day, and is Foreign Secretary for

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India, with a salary higher than that of the President of the United States."

Standing beside Dr. McCosh as a gentleman of "the old school" one may place General John Dix, who relates a bit of biography linked to the history of a famous phrase:

"Captain Ritchie," he writes, "was on board the United States Revenue Service vessel at New Orleans which gave occasion for my order to shoot on the spot any one who should attempt to haul down the American flag. The commander proved false, the flag was hauled down, and Ritchie, then a young man and one of the crew, got possession of it and secreted it in the vessel. He left with the other loyal men, and after New Orleans was taken he went on board, found the flag in its place of concealment, and delivered it to General Butler, who sent it to me, and I have retained it, by permission of the Government. I interested myself to procure for him a lieutenancy in the revenue service. The young man rose with remarkable rapidity to the rank of captain, and became one of the most efficient officers the revenue service ever had. For his gallant conduct he received the thanks of Congress, and soon afterward died."

Dr. Francis Lieber, the publicist, was most active during the war in upholding the Union, frequently being summoned to Washington by the Secretary of War for consultation on important subjects. In 1865 he was appointed superintendent of a department of a bureau in Washington that had for its object the collection and preservation of the records of the Confederate army. While in this position he wrote to a friend, in his fine German-English hand, on paper with the engraved letter-head, "Confederate States of America, War Department, Engineers' Bureau, Richmond, Va.," and calls attention to it in the following words: "You will observe the fine paper on which I write, befouled with the Rebel heading. They had not much of this English paper."

The war, however, seemed to be all forgotten by General John Pope, an ardent lover of "all outdoors." Trying to woo a friend away from his desk, he writes:

"The old myth of Antæus has infinite wisdom in it. Whenever he touched the ground he renewed his strength for the conflict. All men ought once, at least, every year to return to a state of nature, as near as may be; live in the open air, as near as may be, the life of an animal; rest the mind, free from all care except what one shall have to eat on getting back to camp; in other words, to 'touch the ground.' You have no idea how one's mental vigor and force increase under such a process, nor what delight is found in the actual present enjoyment of pure physical life."

John Sherman, also, from his confinement in Washington, with political life pressing upon him, finds "this hot weather wearing upon me; and, though not willing, like Cincinnatus, to go to the plow, I would gladly, like Cicero, go to my garden."

Nor is the Cincinnatus of the West unrepresented. The biographer of Lincoln, the author and editor and genial gentleman, John Hay, mentions a jewel "above rubies," a ring containing a few hairs from Washington's head. The hair had been given by Washington himself to Mrs. Alexander Hamilton, and through her son had come into its present ownership. It is Colonel Hay, also, who once had occasion to write to Mr. Buchanan. "Wishing to be very correct and civil, I asked Mr. Hunter, as the depository of all official traditions, what was the proper title to use. He told me that the rank of an ex-President was so high that no title could properly be used, and that the only address for the Sage of Wheatland was James Buchanan. I afterward found that this was the law observed by the State Department. I imagine," he adds, "that very few correspondents know or regard such a rule."

George Bancroft, at the age of eighty, deferred his accustomed ride on horseback, and left his much-loved and beautifully-cared-for rose-bushes, to write that the "United States of America are composed of a God-fearing, liberty-loving, honest, peaceful population, but withal endowed with the determination of leaving to their children and their children's children their birthright of Liberty under the Law, as handed down to us from our ancestors." And John Fiske, the leading historian of the new school in America, as Bancroft was the leader of the old, inscribes the motto of his Cambridge library:

Disce ut semper victurus,
Vive ut cras moriturus;

with a free translation to the young person who looked over his shoulder as he wrote:

Work as if you might live forever;
Live as if you might die to-morrow.

From another Cambridge home James Russell Lowell penned a charming message: "Opportunity dangles her forelock in your hand; do not fail to close your fingers on it;" and again, "You did not need me to tell you that there is one thing more successful than success; and that is, being true to one's highest convictions." "My own opinions," he declares further on, "are from long habit apt to *be* opinions, and not forms of words."

Mr. William M. Evarts, in the rapid running hand which he still writes in spite of his blindness, refers to a recent trip in New Hampshire. It was on this occasion that one of his most felicitous puns broke forth. A crowd of people at the top of Mount Washington begged him for a speech, and he began thus: "We are not strangers; we are friends and neighbors: we have all been born and *brought up* here!"

Joseph Longworth, who might appropriately be termed the grandfather of the Rookwood pottery, labored for years to induce his friends in Cincinnati to bring thither the best works of art from abroad, and with such success that eminent critics said that Cincinnati had more good modern German pictures than any town in the world. No wonder his pen flew—rather illegibly—over the paper, in telling, in 1867, his wrath at the proposed duty on paintings from abroad.

"That the mere pecuniary interests of a set of fellows—picture-painters calling themselves artists," he exclaims, sarcastically—"should induce a policy so hurtful to the highest interests of all others is preposterous. Why, I have 'said grace' over every good picture which has been brought here, thanks due to the Giver of all good for his crowning blessings. All true artists will tell you that good pictures are one of the chief means of civilization—God's light—and yet these 'lewd fellows of the baser sort' will cry, 'Great is Diana of the Ephesians,' and quench any light, however divine, that interferes with their traffic."

At the bottom of the box lies a note from Theodore Cuyler, vivacious with underscoring and capitalization. One sentence from it, breathing the sentiments of The Outlook as well as those of the author, is not inappropriate for a *finis*:

Stand Firm as Steel for the *Right*.

# Puzzles

## Answer to Masked Menu for Breakfast

1. Caw-fee—Coffee. 2. Ore-range—Orange. 3. Home-I-ne—Hominy. 4. Eels fried—Fried Eels. 5. Saw-sage—Sausage. 6. Che-ops—Chops. 7. Gee-Ems—Gems. 8. Pan-cakes—Pancakes.

When you are asked to breakfast,
There'll be *coffee*, you are sure;
And as for fruit, an *orange*
Will any one allure.
Some dish with cream and sugar—
All *hominy* is good;
But *eels fried* may be declined
Is always understood.
The *sausage* from Bologna,
The *chops* from nearer by,
And *gems* so light and puffy,
You know are good to try.
We've scarcely room for breathing,
But *pancakes* are so nice,
And so we'll close our menu,
And print it in a trice. D. A. F.

Correct answers were received from Susan de Lailtre

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# For the Little People

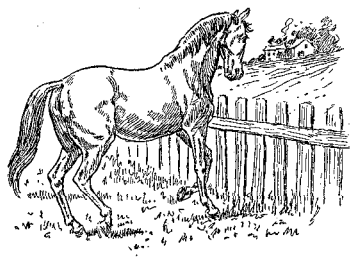
## Told while Knitting the Mittens

### Billy, the Horse

Grandmother was knitting the last mitten. Johnny sat by the window in a high chair, watching the horses that went by, and seeing how many he could count. Some of the horses were young, handsome, and sprightly; some were old and sedate.

"Grandmother," he asked, suddenly, "did you ever have any real pretty horses on your farm?"

"Sometimes," replied Grandmother. "Our horses were usually work-horses, more for use



than show or speed. But we had one real handsome horse—that was Billy."

"Is that the horse whose picture Uncle Frank has painted and hung up in his room?"

"Yes, he was Frank's horse. Frank brought him up from a little colt. He is not an old horse now, and when we sold the farm Frank went all about the country till he could find just the right man to buy Billy. He found a man who would use him for a carriage-horse, and treat him kindly, and not work him too hard. Frank was very fond of Billy.

"One day, when Frank was about twelve years old, some men stopped at our house who were bringing some horses down from Canada to sell. There was one weak little colt among them. The mother had died, and the colt seemed likely to die. It certainly would have died if they had tried to take it along. In the morning the men offered to give the colt to Frank if he wanted to take the chance of raising it."

"And he did, didn't he?" said Johnny.

"Yes, and he made it live by good care. He sat up nights to warm milk for it, and he tended it like a baby. It grew well and strong, and became a beautiful colt. When it grew old enough to be taught, Frank began to teach it to do tricks. It was wonderful how much that colt knew. He would bring Frank's hat, pick up his handkerchief, hold the gate open for him to go through, and would follow Frank into the house if allowed to do so. When Billy was hungry he would go and get the oat-measure, bring it to Frank in his teeth, and beg for oats. That was after he was a full-grown horse. I don't believe he has ever forgotten those things, and if he should see Frank he would do them now."

"He was as smart as the performing horses in the trained-horse show, wasn't he, Grandmother?"

"Yes, indeed, he was quite as intelligent. I have never seen them do anything that Billy couldn't easily have been taught to do. He had bright, knowing eyes, and he was not afraid of any one, for he expected nothing but kind treatment. Frank never used the whip on him, and he trained him to the saddle and to the carriage without any trouble. It was all done by kindness."

"How did Billy look?" asked Johnny.

"He was a handsome dark bay, with a star in his forehead, and a beautiful mane and tail. Frank kept him groomed so carefully that his sides shone like satin.

"Billy was stolen once," continued Grandmother, as she neared the end of the last mitten-thumb. "One morning we found the stable door had been forced open in the night and Billy was gone. He was a valuable horse, and the thieves had taken great pains to get away with him. Frank and his father hunted for four days in every direction, and could get no trace of the horse or the thieves. Frank was a young man grown, then, but he felt so badly over the loss of Billy that he could hardly keep from crying. It was the fourth night since he had been taken. Frank had gone to bed, having given up in despair of ever seeing Billy again. Sometime in the night he woke and heard something going knock-knock-knock on the front doorstep. It sounded just like the way Billy used to knock at the door. Frank jumped up and hurried down stairs. He opened the door, and there stood Billy in the moonlight. Billy just laid his head over Frank's shoulder and gave one loud whinny, as much as to say, 'Oh, I'm so glad to get home!'

"We found out afterwards that the thieves had hurried him away almost two hundred miles, and shut him up in a shanty in the woods. Billy had managed to slip his halter, pushed the door open, and galloped all the way home."

"Didn't you hate to sell Billy when you left the farm?" asked Johnny.

"We did," replied Grandmother. "There was nothing on the place that we were so sorry to leave. But Frank means to buy him back some day. He says he shall own Billy again, if it isn't for a dozen years, if he lives. He has a good home now, and his owner says he will keep the horse till Frank is ready to buy him."

As Grandmother said this, she drew the needle through the last stitch. The knitting of the mittens was done. Then she brought some embroidery silk and worked a pretty stitch on the back of them. Last of all, Bessie crocheted a neat edge for the wrist, and the mittens were finished. They were lovely mittens, and kept Johnny's hands warm all through the long winter. Johnny always spoke of them as his Mopsey mittens.

❀

### Tommy Sly-boots

By F. H. Hazeltine

Tommy was a tame crow. He was black as any other crow, and very cunning, as you will see. Mistress Pussy had caught a fine mouse for her own dinner. Tommy saw it and wanted it himself. Of course he did not want to eat it, but to tease Pussy and to hide it away somewhere. He said to himself, "How can I get away the mouse from that old cat? If she wants one, let her go and catch another; I mean to have that one, and I'll get it too, or my name is not Sly-boots."

How do you think he managed? He began cautiously walking around Pussy, a good distance from her, as she was playing with the mouse. Each time he went around he came a little nearer, and then nearer still, till he could bite poor Pussy's tail; and he bit it hard, too. As she opened her mouth to mew at this unlooked-for pain, of course she dropped the mouse, and old Sly-boots rushed around, seized it, and flew off. Do you think he was sorry he hurt poor Pussy? No, he was glad he had got the mouse himself.

Many a time when I was a child did Tommy fly in at the dining-room window and seize the bread and butter from my hand and go off and hide it, and many a piece of mischief he did. At last our pet came to a sad end. When the men were mowing in the meadow he flew upon the sharp edge of a scythe and cut his foot so that he had to be killed. Papa and mamma were not very sorry, I am sure, but we children grieved for the homely black crow.

❀

### An Indian on His Travels

He was startling as he stood in the center of the wagon, his tomahawk held aloft in the most threatening manner. His feathers were new, stiff and rigid, and most brilliant. If it had not been for the awful tomahawk, you would have thought he was going to a party—if Indians ever have parties. The horse went so fast that the Indian swayed, and looked the more threatening, as if he were made angry because he could not stand still and dignified before these white men, women, and children, who stood watching him as he was carried past. The trains on the elevated road thundered over his head, but he paid no attention to them; his eyes were staring in front of him; he was indifferent even to the interest he was creating, not even noticing the small boy who called out: "Let's pelt him." How dare the small boy say such a thing? Perhaps it was because the Indian was a wooden one that was being carried in an express-wagon to ornament the front of some cigar-store.

❀

### From Across the Sea

The ship had been tossing and rolling for fifteen days before she reached port. Down in the hold there were a trained horse, a tiger, a tigress, a leopard, a white donkey, some brown boars, trained doves, a lot of snakes, and some boar-hounds. In the cage with the tigress was a little puppy dog, which the tigress had cared for all the way over, evidently thinking it a tiger cub. When the vessel tossed, the lions roared and the greatest excitement prevailed among the little menagerie down in the hold. When the vessel reached the dock, the cages were taken out and placed in cars waiting for them to take them to Philadelphia.

❀

### Behead and Curtail

By M. E. Saffold

I.

Curtail a direction and make a feast.
Behead the feast and make a flower.
Restore the tail and make a part of a boat.
Behead a part of a boat and make severe.
Behead severe and make a waterfowl.
Restore the three heads cut off, remove the three tails from the waterfowl, and make the direction with which you began.

II.

Whole, it is most sweet.
Curtailed, it is most bitter.
Curtailed again, it is the same bitter thing lessened in quantity.
Curtailed again, it furnishes a means of transportation.

III.

Behead a frown and make part of a monk's attire.
Behead again and make a bird.
Curtail the frown and make a boat.
Behead the boat and make an animal.

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# Sunday Afternoon

## An Unpayable Debt[1]

By Lyman Abbott

There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most. —Luke vii., 41, 42.

This is Christ's statement of redemption: Debtors who owe something; nothing with which to pay it; and then a remission of the debt freely without compensation.

The Church has not been willing to believe the teaching of this parable. Some in the Church believe it all the time, and some in the Church believe it part of the time, but it has not yet wrought itself really into the theological structure and fundamental teaching of the Church of Christ. We do not want to come to God empty-handed; we want to bring something. We bring excuses: we are not, after all, such flagrant sinners; we have rendered some service, have given some tribute, have done some work. We try to balance the sin of the past by the virtue of the past, paying one reckoning with the other. Now, it is not true that man is "totally depraved." The phrase is unscriptural and false. But we cannot balance the evil that we have done with the good that we have done. Wrong-doing is not a debt which a man pays by an account of good deeds. Benedict Arnold cannot compensate for his treachery by the loyal services he rendered to the Nation before he became a traitor. The two things have no relation to each other. The good of the one does not subtract from the evil of the other. The sin stands by itself; and nothing a man has done stands to the credit-mark in determining how much that sin counts for. Sometimes we try to pay something by the service we will render in the future. We have done wrong, but now we are going to come into the Church, and we are going to render service, are going to do work; and by and by we shall get the account paid off. No, it cannot be done in that way. No man can put over against the wrong he has done in the past a virtue he is going to do in the future, and balance the accounts, one against the other. We cannot do more than duty, for duty is making the most of every opportunity. We try to bring in our experience something in lieu of service rendered in the past, or to be rendered in the future. We try to pay for the sin we have committed by our tears, our repentance, our "conviction of sin." We struggle and strive within ourselves to bring about in ourselves a certain experience of repentance, a certain anguish of mind, a certain darkness of soul, with the impression that so much repentance will serve in some way, partly at least, to cancel the debt. Do I not remember a little boy twelve years old, whose mother was dead, and who was without a true home, kindly as he was cared for, and who always was homesick in the gloaming of the twilight, and who thought he could not be a Christian unless he brought some tears and penance with him to the throne of God; and so in the twilight, while the frogs were croaking their melancholy monologue, he used to keep in his little room, and sit in the darkening twilight, and try to think of all the wicked things he had done—and there were not a great many of them—and make himself feel bad, in order that he might become a Christian! It was an endeavor not to come to God empty-handed, but to bring something with which to pay. But perhaps we think we have not anything wherewith we can pay: nothing in the past, no service in the present, no penance or repentance; then we think we can take our punishment, and so we can square the account. The boy has played truant, and it rests upon his conscience until finally he cannot stand it any longer; or the man has committed some crime, and has borne the remorse following that crime until he can bear it no longer; and he wants to be punished for it, and have the account settled. And the boy goes to his father, or the man goes to the courts, and says: Punish me, apply the rod, put me into State prison, let me pay the penalty, let me settle the debt, and then let me go. No! it cannot be paid in that way. Punishment does not compensate for a sin. Never! There is not so much penalty to be paid for so much trangression, so that when that weight of penalty is suffered the sin is atoned for and the debt is crossed off the account. Punishment may be needed to reform the wrong-doer. Punishment may be needed to protect the community from future wrong-doing, but punishment never pays the debt of the sinner. So we go to others to pay it for us. The Church in the Middle Ages taught that God must be satisfied for the wrong-doing that men had perpetrated; and that the saints had laid up a great treasure of virtue and goodness, and the Church would dispense this treasure of virtue and goodness. The man could not pay his debt, but the Church would pay it for him, and the man would go free. This was Tetzel's teaching, against which Luther protested. But Protestantism has revived the teaching in another and subtler form. We substitute for it this: that Christ has paid the debt—"Jesus died and paid it all, all the debt I owe." For this notion, that Christ has paid the debt, in one vital respect resembles these other notions of sin as a debt to be paid. It is an endeavor to get rid of coming to God empty-handed. We are not willing to say we still must bear the load, we still have a debt to pay, there is nothing we can give. So we come with our service past or future, or with our penances and our tears, or our willingness to suffer the penalty, or with our treasures of the Church, or, finally, we say: "Jesus died and paid it all, all the debt I owe." But this is not what Jesus Christ himself said. He did not say, There were two debtors who had nothing to pay, and when they had nothing to pay, some one came in and paid both the debts for them. He said, They had nothing to pay, and therefore the creditor freely forgave them both. And the two sayings are not the same.

There are some debts that never can be paid. What shall this boy do to square the accounts with his mother?—the mother who, when she brought him life, went down to the very gate of death herself, not knowing whether she would return or not; the mother who, through all his babyhood, gave up herself to him that she might pour her life out into his; the mother who bore with his errors and his imperfections; the mother who *loved* him back from his wanderings and redeemed him from his sins; the mother who took upon herself the burden of transgressions of which he himself was unconscious, that she might bear them away and he be saved from them? What service shall he render to her? what words of gratitude outpour? what love bestow? Ah, if this boy be a man, he knows that is a debt that never can be paid! Eternity of love will not pay it, for love never pays love's debts; such debts go on eternally, and love goes on eternally, and we pay and love, and love and pay, and still the process lasts. What shall this husband pay to recompense the wife?—who left her home, her friends, her very name, and took his name up for her own, became his companion, bearing his cares more than he bore them, loving him not only for richer or poorer—that is easy—but for better or worse—that is hard. How shall this husband pay the wife that has been his counselor and his adviser and has filled him with her love and her wisdom? Oh, what can he do but say, This is a debt I cannot pay: I can owe her love eternally; and when I have loved her as long as eternity shall last, still there will be love due to her. How will you pay the physician that came into your house when your little child lay in the cradle, and you thought every moment the cradle would become a coffin, and who watched and tended and brought to you his wisdom and his care and his love and his skill and his courage? Can you ever be otherwise than debtor to the man who has called back from death your child or your wife and given her back to you?

There are debts that are unpayable; and among those that are unpayable is the debt that is made when one has sinned against another. It cannot be paid. You will ask me, Does not Paul say that Jesus Christ is a substitute for man? No, he does not; theology often has said it, but Paul does not say it. The word substitute is not to be found in the New Testament. Does he not say that Jesus

[1] Sermon preached at Plymouth Church, Brooklyn, Sunday morning, April 22, 1894. Reported stenographically by Henry Winans, and revised by the author.

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Christ died in the place and stead of man? No! he does not. He says he died *for man*—on his behalf. Does not Christ say that sin is a debt, and that he has paid the debt? No! he does not. He compares sin to a debt; *but he never compares forgiveness to the payment of a debt.* Do not you see the difference? They had nothing to pay; and he frankly forgave them both. I am insolvent; I have been turning over in my mind how I shall pay this debt and get out of my insolvency; I can see no help, no way out; and finally my creditor sends his son to me, who brings the note, canceled, and the son says, My father desired me to hand you this note and say the debt is canceled; and I turn to him and say, I thank you that you have paid this debt for me! He did not pay the debt for me: he brought the word that my creditor no longer accounted it a debt against me. So Jesus Christ came not to pay a debt to a Shylock who demanded his pound of flesh, but to declare to the shrinking and frightened debtor, There is no debt; your Father has canceled it and stricken it off; you owe him nothing but eternal love.

This is one of the sermons that is sure to be misunderstood, but I cannot help it. I do not suppose it is possible in one single sermon to put before any congregation the thoughts that burn and the feelings that surge sometimes in a man's soul; but there are four truths I wish I could make you see. The first is that the debt of sin is an eternal debt; the second is that the forgiveness of God is an eternal forgiveness; and the third is that the love of the soul to the forgiving God is an eternal love; and therefore the process of repentance and forgiveness and redemption is an eternal and never-ending process. I do not thank once for all One who has paid my debt. I thank eternally One who is always forgiving my debt. The debt is an eternal one; it cannot be paid.

The very attempt to pay is itself almost an insult. Supposing that the prodigal son had taken his substance, gone off into the far country, and, instead of wasting his substance in riotous living, had made a fortune, and then he had come back and said, My father, here is your money, here is the interest, here is the compound interest: now everything is squared between us. Would it have been squared between them? Or supposing the elder brother had said—and that seems to me like a good deal of mediæval theology—suppose the elder brother had said, I have been fortunate; I have twice as much as when I took my share of the inheritance; I will pay this young man's debts, principal, interest, compound interest—would the father have taken it? The debt is an eternal debt. When you and I have sinned we have changed our relations to the Father, and the relation now between us and our Father is not the relation between an innocent soul and God, but between a sinful and forgiven soul and God. That is a totally different relationship. If one has come to you in your blindness and has given you back eyesight, will you ever forget that you were blind and got your eyesight from him? If one has come to you when you were a paralytic and has restored you to strength again, will you ever forget that you were a paralytic, and now, thanks to him, you walk? Would you have the African race forget that a little while ago they were in slavery and the pen of Abraham Lincoln set them free? And would you forget that you have sinned and that God has forgiven you freely? Does not Paul say, "Forgetting those things that are behind"? Yes. But read the chapter through, and see what he forgets. He is pressing forward to a higher prize, and he forgets his triumphs already won and his failures that discourage him; but he does not forget that he was a sinner and that God has freely forgiven him.

As the years go on, that forgiveness seems greater and greater, that debt larger and larger, until in his latter days he writes, I was the chief of sinners; and God forgave me that he might show in me a pattern of his loving-kindness to all future ages. Forget that we were sinners, and are redeemed? Never! When you and I stand before the great white throne of God and sing our song, it will be a new song; it will not be the song of those who forget that they were sinners; it will not be the song of those whose accounts have been paid and who owe no more; it will be a song of loving gratitude to a Father who is always forgiving, from children who always wish to utter their love and their debt to Him. There are some burdens hard to bear; the burden of sin is very hard to bear. But there are other burdens easy to bear; and the burden of sin forgiven is an easy burden to bear; for it is the burden of gratitude, and there is no hardship in bearing that burden.

You and I have nothing to pay, and our Father freely forgives it all. Christ has suffered and died for us, but he has not paid our debt; it cannot be paid. He has suffered and died that by his suffering and death his life may flow into us, and fill us with life, and set us free from sin, and lift us up, and make us a new creature in Christ Jesus. He did not die to pay the debt of an inexorable God; he died to bring the witness and evidence of the free forgiveness of a debt that cannot be paid. Always in the future you and I must stand before God as forgiven children; always being forgiven, always in debt. Thank God that it is so! I rejoice to be forever in debt to God for his unpurchasable love. The insolvency of love—who would be discharged from it? And so, if any man has strayed in here to-day who thinks that he has nothing to pay, who thinks that his life is so bad, so empty, so hopelessly bankrupt that there is no use in his trying to come, select the best man you know, put him before you in your imagination—minister, father, saint—and then know this: You may owe five hundred pence and he but fifty or but five, but in this you come alike, that you have nothing to pay, and you both must take empty-handed God's glad and willing forgiveness.

I hesitated a little this morning whether I should take the collection for the American Missionary Association at the close of this sermon; whether it is wise or not depends on how you regard this collection; if you think this is the payment of a debt, the fulfillment of a duty, if you think it is a commercial transaction, I shall be sorry I took the collection: but if, on the other hand, you do realize that you owe to God an unpayable debt of love for all that he has been to you, and done for you, and forgiven you, and then these baskets are passed to you, and you do a little something, not to pay the debt, but to express the gratitude, then the collection may be the most sacred service of the morning.

The hands that you help to strike the manacles from are stretched out to you to-day; the men and women whom you help to emancipate stand pleading before you to-day; if you love God, you will love your fellow-man also; if there is any gratitude in your heart for His forgiveness, you will be called to utter it in deeds of redemption.

# Israel in Egypt[1]

By Lyman Abbott

In this picture of Israel in Egypt we get in microcosm a picture of the world, with its injustice, its suffering, and its overruling Providence. Each of these elements in life are represented in the three characters that stand before us in this picture: the Egyptians, the Israelites, and Jehovah.

I. The Egyptians feared the Israelites, who had "increased abundantly, and multiplied, and waxed exceeding mighty." Doubtless race-prejudice existed in those days as in ours, only in forms more intense and aggravated by religious hate. The Israelites looked with contempt upon the Egyptians, and the Egyptians looked with contempt upon the Israelites. The Egyptians were in power, and they set themselves to deal shrewdly with the subject race. They would prevent that race from growing stronger and joining the enemies of Egypt, so they set over them taskmasters to inflict them with their burdens, and made them build treasure-cities for the storing of grain.[2] The object of the Egyptians was twofold: to prevent Israel from growing strong enough to become dangerous, and to obtain from Israel benefits for the empire without compensation. This is the way of shrewdness always. The shrewd man

[1] International Sunday-School Lesson for May 13, 1894.—Exodus i., 1-14.

[2] Ruins of these storage-cities have been recently discovered, with bricks of different construction—in some the clay mixed with straw and in others with stubble, confirming the Scripture account even in somewhat minute detail.

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seeks to make what he can for himself, is unscrupulous in his methods, and endeavors to keep down discontent, not by removing the cause, but by taking away power from it. It is thus that America governed three million slaves; it is thus that she has treated her Indians; it is thus that she has treated the Chinese.

II. Israel in this experience suffered a bondage which seemed intolerable. The Children of Israel thought Jehovah had forgotten them; and they forgot Jehovah. When Moses was sent with his message to Israel, he had to ask what answer he could give when they asked for the name of the Divine Sender. And the first word which God had to give to Moses was, "I have surely seen the affliction of my people which are in Egypt, and have heard their cries."

III. This is the vital and essential fact in this lesson: God knew what was going on, and had his plans, which were being accomplished, not only in spite of the ignorance of Israel and the wickedness of Egypt, but by means of the wickedness of Egypt. For the process of servitude was a process of education. The school was a school of development. In Egypt the Israelites obtained the seeds of a future civilization, the family grew into a race, and the tribes were, by the blows of the taskmasters, welded into a nation. By the very coercion of their masters they acquired a habit of labor which they have never lost. Here to them were taught lessons of humanity and liberty which were incorporated in their laws at a subsequent period. "Thou shalt neither vex a stranger nor oppress him; for ye were strangers in the land of Egypt," was the command of Jehovah to them in their later national life. Great nations have been born and cradled, not in luxury, but in hardship; and the injustice and wrong of men are made, by the overruling of God, to serve his ends of redemptive life.

# The Religious World

**Theology in Chicago**

Strange as it may seem, the so-called "Windy City" is actually becoming a great center of intellectual and spiritual activity. There are located three or four of the largest theological seminaries in the United States, and an equal number of large and rapidly growing universities. Just now theological circles in that city are much interested in a course of lectures on systematic theology which has been given by the Rev. James Denny, from Scotland. Mr. Denny is described as one of the coming men of Scotland in his theological attainments, and he has spoken with freedom and earnestness in the course of lectures which he has given under the auspices of the Congregational Seminary. A dinner was recently given to him by Professor S. Ives Curtiss. In his address at the time Mr. Denny probably revealed quite as much of himself as in the lectures which he has been delivering. The lectures have been described as strong, clear, and worthy of the great themes with which they dealt. They have given special attention to the great and growing influence of the school of Ritschl. In his address at the complimentary dinner Mr. Denny spoke with much sympathy of Robertson Smith, Professors Bruce, Davidson, and George Adam Smith, and paid a well-merited tribute to the service which Principal Fairbairn has done to theological science. Mr. Denny acknowledged what we have often called attention to in this department, that the results of Higher Criticism are more generally accepted in England and Scotland than in the United States, and that there is far more liberty of interpretation of creeds there than here. We do not know whether the coming of Mr. Denny to Chicago is with reference to a probable call to succeed Dr. Boardman in the chair of Systematic Theology in the Seminary, but we imagine that the course of lectures has been delivered with such an invitation in view. So far as we can infer from the reports in the papers, we should judge that he is just the kind of man needed in that place of superlative influence. Chicago has been slow in recognizing the theological movements of our time. When the break begins—as it surely will—there is need of a man in the chair of Systematic Theology who knows well, not only the theological thought of one section of this country, but equally that of Great Britain and Germany. Our American cities are so largely centers of work among foreigners that our students must be prepared to cope, not only with Americans, but also with the peculiar opinions which are held by the various European nations. The day for provincialism in theology has passed; those who would teach that science in the future must have an outlook on the world's thought.

**A Wise Movement in New York**

We have received from a valued correspondent an account of a new society in New York, which seems so practical and sensible that we venture to let it speak for itself in the words of our correspondent, which are as follows: "The Rev. Messrs. Greer, Rainsford, Stimson, Devins, MacArthur, Eaton McKinney, Mendes, Virgin, Lavelle, Flood, Cameron, North, Williams, and Wenner, and Messrs. Nathan Straus, J. H. Hollingsworth, J. Seeley Ward, Jr., John D. Townsend, D'H. Washington, and Charles Ballou, representing various religious tenets, have formed a free Employment Society to help the workingmen of New York City. This movement is assuredly one of the gratifying signs of the times, and of applied Christianity. Deserving men may now procure work without expense either to themselves or to the employers. If the applicants are in extreme need, they may be furnished by the Society with such suitable clothing as will enable them to fill any positions already secured. Employers will be equal gainers, for the Society will make thorough investigations into the character and personal habits of each applicant for place, so that any demand from employers for workers may be met by a correct record of the applicant. In order that expenses be kept at the lowest possible figure, it is proposed to make use at small salaries of some of the persons seeking positions to perform certain duties connected with the bureau. On the payment of specified sums, any church may have a membership right in the bureau and be represented by its minister; while, by the payment of annual sums, private individuals may become members. Experience, especially that of the past winter, with its startling array of the unemployed, shows the need for such a society, if the work in hand be not already performed by some existing association. In the last few months the East Side Relief Work Committee, formed only for the special exigencies of the past season, has given work to over five thousand heads of families, and it should be worthily supplemented by some such organization as this one now formed, whose admirably chosen officers are: The Rev. John B. Devins, President; Messrs. D'H. Washington, Vice-President; J. Seeley Ward, Jr., Secretary, and Nathan Straus, Treasurer.

**The Society for Christian Work**

On Wednesday, April 25, a new departure was made at Union Theological Seminary by the organization of a Society for Christian Work. This is the result of a growth. In the past the students have carried on their work each in his own way. The Seminary has in many cases obtained positions for the students, and the Faculty has been acquainted with the work of many others. Yet heretofore mission work has been an incident and not an integral part of the Seminary work. The new organization is intended to put the practical side of the student's life on the same basis as that of the theoretic side. The plan of the Society is a simple one. The executive committee, made up of the officers and five others elected by the Society, appoints a number of other committees. Each of these committees has charge of a certain phase of work; for instance, one might have charge of Sunday-school work, another perhaps of city mission work, another of miscellaneous work not covered by the others. The members of the committees will vary with the need. Each member of the Society is designated, with view to his abilities and preferences, to work under one or another of these committees; he is to report to that committee; his work is investigated, either personally or by correspondence, and he is counseled and helped by personal oversight. The result of all these reports and investigations will be used by the Faculty to help in determining the standing of the students. Hereafter mission work will form as integral a part of the Seminary curriculum as hospital work does of the curriculum of a medical

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school. The Society will be thoroughly organized to begin its work next autumn.

**What Missions Have Done in Ceylon**

In our last issue we spoke of the cry against missions in India, and referred to the conclusive evidence given by the Rev. Robert A. Hume of the value of the work done in that country. When we turn to the island of Ceylon, we find that the change which has come over the life of its people is so great as almost to defy expression in words. The first missionaries reached Ceylon in 1816. In the interval between that time and the present—a period of only about seventy-seven years—vast progress has been made. Not all, of course, can be ascribed to the missionaries, but most of it is undoubtedly due to the administration of the English Government and the fidelity and practical wisdom of three Protestant missions. The whole aspect of society has changed. Strong and comfortable houses have taken the place of mud houses; bullock-carts, horse-carriages, and other vehicles have taken the place of human drudgery, and mechanics have taught the people how to use the forces of nature. In a country which was without schools, schools have been founded. The Batticotta Seminary, the Oodooville Female Boarding-School, English schools, and various Tamil schools, even before the American missionaries went to Ceylon in 1855, had done a great work. When the missionaries first went to that land, only three girls in the whole province were able to read; in 1855, when the American missionaries went there, hundreds of women were well educated, and happy homes had taken the place of the old barbarism. With the addition of the American helpers the progress has been still more rapid. The Jaffna College, the Training-School at Tillipally, the Female Boarding-School at Udupitty, the Batticotta High School, and other English schools and village schools, have slowly but surely done their work, and now these institutions, which are chiefly the product of missionary activity, "are furnishing the country with pastors, preachers, teachers, editors, translators, poets; the Government with officers, such as magistrates, proctors, clerks, overseers, and doctors. They are dispersed throughout India, Burmah, Straits Settlements, and Borneo." There are now about fifteen hundred church members in the American Mission, with sixteen church organizations, and fourteen pastors and other preachers. The Bible is translated and printed in Tamil, and the religious life of the people is much like our own. The Young Men's Christian Association is doing its special work there. The chief opposition comes from the Sivites, who represent the old heathenism. They are imitating the work of the missionaries in every possible way. But there is one department of labor which they have not undertaken—namely, the organization and conduct of girls' boarding-schools. It is hard for heathenism to recognize the worth of woman. In India and Ceylon, and throughout all the East, woman is little better than a thing. The article in the April number of "The Missionary Herald" entitled "What Has the American Board Done for Jaffna?" by the Rev. B. H. Rice, a native preacher at Batticotta, is well worth study by those superficial persons who are inclined to speak of missions as a failure. The fact that such an article could be written by a native is itself a tribute to the work of missionaries in that country.

**The Late Professor W. Robertson Smith**

The English papers just reaching us are full of tributes to the memory of the late Professor Robertson Smith. No man in recent times seems to have commanded more general admiration and honor. It seems strange that there can have been such a revolution in feeling as the last ten years have witnessed. It is hardly more than ten years ago since Professor Smith was on trial for heresy, and, while his friends never lost confidence in his essentially Christian character and the essential soundness of his teachings, there were many who regarded him as one of the most dangerous teachers of modern times. Now there is an almost universal chorus of praise. The "Christian World" has an admirable article upon him, as has also the "British Weekly," and the latter paper contains a touching account of his funeral by one who was present. The Outlook has already published an account of the life and work of this most remarkable man, the man who has been called the chief scholar of our time. We refer to him in this department only for the purpose of informing our readers of how his loss is felt in the land in which he was born and among the people with whom he labored. Robertson Smith was a hero in the great struggle in behalf of religious liberty in Great Britain. In all the trying times through which he passed he conducted himself with courtesy and a splendid loyalty to truth as he understood it, and now all classes in the Church are recognizing the debt which the Church owes to him. His funeral was held in the Queen Cross Church in the old city of Aberdeen, where much of his life was spent. Among those present were many professors of the Free Church: from Edinburgh, Professor Davidson; from Aberdeen, Professors Salmond, Robertson, and Cameron; from Glasgow, Professors Candlish, Bruce, Lindsay, and George Adam Smith. The Senate of his own University was represented by distinguished professors. The number of laymen from various parts of Scotland was large. The service was conducted by Dr. G. A. Smith, who offered prayer and read the Psalm, and Dr. Candlish, who offered prayer. The burial was in the cemetery of Keig Parish Church, out among the Scottish hills—the church which had been honored by the ministry of Professor Robertson's father—and the service of burial was conducted by his father's successor. The article in the "British Weekly" describing this service is tender and beautiful. It is evidently the work of a near and dear friend. It closes with these words: "In such a company, from so many classes and interests in life, we laid this greatest scholar of our generation to sleep, without a word spoken, as the Scotch custom is, on the hillside above his birthplace and the little cottage-manse where he received from his own father and mother all his schooling. It was fittest that he should be buried at home, for if it was from home that he won by natural inheritance and by education the most of his wonderful equipment for his life-work, it was for the dear ones of the home that he kept, throughout all his manhood and his fame, his love, his honor, and his help."

**Dr. Furness**

One of the most remarkable men in the pulpit of the United States is Dr. Furness, of Philadelphia. He is now ninety-two years old, and has been connected with one church in the pastoral office for about seventy years. For fifty years he was the pastor, and since then has been pastor emeritus. On last Easter morning he preached on the Resurrection of Jesus to his former congregation, and the next Sunday repeated the sermon in Germantown. He represents the more conservative element in the Unitarian churches. He has been especially remarkable for the spiritual quality of his work, and for the strong emphasis which he has placed upon the spiritual life and the doctrine of immortality. An editorial in the "Christian Register" says: "His life has had a wonderful unity and a wonderful duality; its unity has consisted in his connection with one society for nearly seventy years; its duality, in the great enthusiasms of his life—one for the anti-slavery cause, the other for the New Testament and especially for the life and character of Jesus." We should be inclined to add another characteristic of his teaching, and that is, his wonderful faith in immortality. A few years ago we were permitted to read a letter which he wrote to a friend on the subject. It was altogether one of the most vital and satisfying utterances which we have ever seen. We have forgotten to whom the letter was written, but if this paragraph should happen to fall under the observation of the person fortunate enough to possess it, we should be very glad to have it published for general circulation, feeling sure that a great blessing would be thus conferred upon many earnest and inquiring spirits. Few are able to write on this subject in a way which at once convinces the reason and satisfies the heart. Dr. Furness has this rare gift. To him the future seems as real as the present, and he has expressed his thoughts with the rare lucidity and beauty which characterize all his writings. We do not recall any other American minister who has been so long associated with the life and history of one church; neither do we recall any one who has been more universally beloved and trusted by those who have had the privilege of his acquaintance. In his life the words of the prophet have become beautifully true—"At evening-time there shall be light."

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# Books and Authors

## Pleasure and Pain [1]

The new inductive psychology, which began with laboratory experiments upon the senses, reaction-times, and the psycho-physic law, has been for a decade drifting on toward the study of the active powers of will, and there are many very recent signs that it is entering the still larger field of feeling and emotion. When it does so, it will cover the entire ground of man's psychic life. As the problems have deepened, the old materialistic bias of these studies has decreased, until there now seem promise and potency of deeper insight even into man's religious life.

Mr. Marshall's book is thus most opportune, and contributes so much clearness that it must be read by every one interested in the subject. He has made himself well acquainted with the vast and varied literature of the subject, save only the works of Oppenheimer—which probably appeared just too late—and of Dr. Henry Head, both of whom discuss the problem of pain in a way that is very important for his theory. Besides being severely scientific, they base their work more entirely upon anatomical and pathological data than Mr. Marshall approves.

We have read Mr. Marshall's book from cover to cover, and are much indebted to him. His fundamental position is that pleasure and pain are not the basis or raw material out of which all mental life is developed, because were this the case pleasure and pain would be used up, like raw material, in the product; and if mind was made out of them, it would show traces of their duality. Neither does he think pleasure and pain to be *sui generis* and apart, like special senses; his view is that they enter as differential qualities into all mental states, and that either of them may belong to any act or element of consciousness. If they are special qualities, they may come to all mental phenomena.

Mr. Marshall's classification of instinct-feelings, of which the emotions are complexes and co-ordinates, is clear and convenient. Joy is a complex psychosis of coming advantage; dread, of disadvantage. Sorrow is loss of advantage; relief, of disadvantage. Over against these four passive are four active feelings—love, a complex psychosis tending to go out to beloved objects; fear, tending to flee from disadvantage; anger, to drive it away; and surprise, which is a concentration of effective action on a single object. To these last four he adds a tendency to imitate, and another to please or attract advantage. States of pleasure and pain, or algedonic states, to use the author's convenient new term, color all and do not have the wide neutral or untoned interval between them which Wundt—whom the author thinks is coming around to his general view—urges.

Due scope is given to the nutritive factors which Grant Allen first brought into prominence. The description of each emotion is interesting and comprehensive. Although emotion is said not to originate in reflex or other movement or attitude, due attention is given to the latter. We could, however, but wish that so competent an author could have included the fascinating topic of sign-language, and perhaps even Delsarte, in his field of view. The object of art and pedagogy might be conceived as the enlargement of pleasure-fields—to use another happy conception of the author—and the frequency and prolongation of pleasure-states. Algedonic æsthetics are thus related to pedagogy and to ethics, and racial pleasure-getting is equivalent to racial effectiveness. This view does not favor utilitarianism nor egoistic hedonism. Even the bitterest restrictive pains should not be eliminated, for this would be death of the higher entity. The relatively permanent pleasure-field of revival is for each person the æsthetic field to which he refers in making judgments.

It is impossible to give more than hints and glimpses of the positions taken in this work in our space. The theme ranges from the simplest physical sensation up to the loftiest emotion. That the solution is final the author would, we presume, hardly claim. To call it so would be to discount the great and early advance we so confidently expect in the near future in this field. Our own bias is so strongly experimental that we do not feel the assurance, once axiomatic, that physical pleasures or pains are simple, much less that there is any *quale* called pleasure or pain. What minute laboratory studies of specific pains caused and measured by apparatus will suggest, we would not venture to predict; but to us there seem new definitions and conceptions in the air. These we never felt more strongly than in reading Mr. Marshall's book, which certainly gives great hope of a slowly unfolding order in this vexed and chaotic field.

[1] *Pain, Pleasure, and Æsthetics.* An Essay concerning the Psychology of Pain and Pleasure, with special reference to Æsthetics. By Henry Rutgers Marshall. Macmillan & Co., New York.

## Palgrave's Dictionary of Political Economy [1]

Palgrave's "Dictionary of Political Economy" can be characterized only by the use of the much-misused word invaluable. It not only covers all economic subjects of any importance by means of clear articles setting forth the principles involved, but does the far more important work of presenting with much completeness and all possible accuracy the historical and statistical information bearing upon them. This it does for the general student; for the special student it presents a very complete bibliography of each subject discussed. Among the contributors are enrolled nearly all the most distinguished economists of Great Britain, three or four of the best-known economists upon the Continent, and several of the leading American economists, including Professors Mayo-Smith and Seligman, of Columbia; Professors Ashley, Dunbar, and Taussig, of Harvard, and Professor Ely, of the University of Wisconsin. Certain American questions are treated all too briefly, but this is our only criticism upon the work. In the first volume, for example, in the article on assessments, there is scarcely a reference to the special assessments of abutting property, such as constitutes so important a part of American taxation. Similarly, the discussion of the banking system, though admirable as far as it goes, is much too condensed as respects the banking systems that have been employed in the United States. Nevertheless, upon this question of banking, we do not know of any other volume in which, in twenty pages—or even two hundred—so much well-digested information is to be found. As to prejudice—so apt to discolor even encyclopædia articles on economics—there is singularly little apparent. The parts discussing socialism, trades-unions, railroads, and the tariff are not yet published; but when we turn to the equally burning question of bimetallism in the volume at hand, we find an article which is entirely satisfactory to bimetallists, and which no intelligent monometallist can claim to be unjust to his own cause. The entire work seems to be executed as admirably as it is planned, and furnishes in the smallest possible compass an economic library.

[1] *Dictionary of Political Economy.* Edited by R. H. Inglis Palgrave. Macmillan & Co., New York.

## A Few Novels

*Under the Red Robe*, by Mr. Stanley J. Weyman, is a historical romance worthy of the author of "A Gentleman of France." It was bold to take Richelieu and his time as a subject and thus to challenge comparison with Dumas's immortal musketeers, but the result justifies the boldness. Mr. Weyman's hero is a man of his time—gambler, bully, duelist, with sword for hire; but still he has a sense of personal honor left, and when he is placed in a dilemma both branches of which seem absolutely incompatible with honor, he cuts the Gordian knot by offering his life to the great Cardinal whose plans he has dared to thwart. The plot is admirably clear and strong, the diction singularly concise and telling, and the stirring events are so managed as not to degenerate into sensationalism. Few better novels of adventure than this have ever been written. (Longmans, Green & Co., New York.)

There are an unusual number and variety of finely drawn char-

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acters in the posthumous novel of Wolcott Balestier, called *Benefits Forgot*. Although the plot-development is slow, the story skillfully includes the intensest tragedy of an average experience. Heed, with his impulsiveness, strikes one as the least lifelike of the chief actors in this little drama, laid in a Western mining town. Jasper is an admirably conceived villain, Philip an amiable Esau, and Vertner an unprincipled saint who talks *good* slang. The women are not quite so real flesh and blood as the men; Margaret has some faults which redeem her, but Dorothy habitually dwells in some seventh heaven of perfectness. The story is a piece of literary art of good grade, but not always absorbing. None can read the book without feeling that its author, had he lived, might have had a notable literary career. His thought and feeling are here stronger than his art. (D. Appleton & Co., New York.)

Several novels may be dismissed with a few words for each. Maxwell Gray's *A Costly Freak* is not on the level of her "Silence of Dean Maitland." The plot is improbable, and in style the book is "overwritten." (D. Appleton & Co., New York.) Mr. E. F. Benson's "Dodo" was vulgar but smart; his *Rubicon* is simply stupid; the conversation can be described only as inane. (Same publishers.) Mrs. S. J. Higginson's *The Bedouin Girl* has as its special merit a remarkable knowledge of Eastern life and domestic customs; the story itself is also interesting, but the diction is super-romantic and high-flown. (J. S. Tait & Son, New York.) *The Travels of Matthew Dudgeon, Gentleman*, is clever in its reproduction of the manner of eighteenth-century books of travel and adventure among Turks, pirates, and the like, but the very exactness of the imitation makes the subject-matter trite. (Macmillan & Co., New York.) At her best Rhoda Broughton is superficial but amusing. She is not at her best in *A Beginner*. (D. Appleton & Co., New York.)

The easy and refined garrulity of the Rev. Dr. Jessup is welcome to a large circle of readers who have a taste for archæology, for antiquities, and for literary bonhomie. *Random Roaming* is his latest volume, and it is made up of a miscellaneous lot of papers. The titular paper is the best, and of interest to any one taking a tour through "merrie England." The other papers are of varied and unequal quality, calculated, we may say, more for the latitude and longitude of Great Britain than for the American reader. So this volume, although charming from the personality of its writer, hardly comes up to its predecessors in the point of general interest. (G. P. Putnam's Sons, New York.)

Messrs. Charles Scribner's Sons have published a selection of fifty plates from *How to Know the Wild Flowers*—a book of great usefulness and of very notable popularity, which found its way last summer into the hands of a great many people and stimulated them to a new study of flowers in different parts of the country. This selection of plates, printed on water-colored paper, includes a large number of the most familiar and characteristic of our American wild flowers, and will be of great service to all those who are interested in the former book, as well as of great use in the study of these flowers. ($1.)

Professor J. Rawson Lumby, D.D., has prepared the commentary on the *Epistles of Saint Peter* for the Expositor's Bible. His work has been carefully and conscientiously done, and shows the result of much study, but it lacks inspiration. The Petrine Epistles are full of strong feeling and an eager insistence which have not moved this commentator. However, this is not to say that the book has not excellencies of its own in thoroughness of learning and in a wise conservatism of expression. (A. C. Armstrong & Son, New York.)

The latest *Geschichte der deutschen Literatur* is by Professor Max Koch, and is a remarkable work both in completeness and cheapness. Well printed on fair paper and bound in cloth, its nearly three hundred pages cost only twenty cents. The sketch of German literature from the earliest ages to our own day is necessarily condensed, but the rapid review is clear and impressive. A good index and a judiciously selected bibliography of sources to be consulted in more expansive study greatly enhance the volume's value.

Mr. Horatio F. Brown's *Life on the Lagoons* well deserved the honor of the second edition it has now reached. It is a capital book about Venice, particularly in its chapters about gondolas (the building of which is described), floods, regattas, the lagoons, home life, the habits of the people, and so on. Historically, the book leans perhaps a little too strongly on the theory of physical environment, but the idea is carefully worked out. The illustration is highly attractive. (Macmillan & Co., New York.)

## Literary Notes

—Count Cavour's correspondence has been translated by Mr. A. J. Butler, the Dante scholar and critic.

—Only two novelists of great note, Charles Reade and R. D. Blackmore, are on the roll at Oxford. Cambridge has six, among whom are Sterne and Thackeray.

—M. Edmond de Goncourt is about to publish his own notebooks and those of his brother made during their Italian trip forty years ago. The illustrations will be by M. Jules de Goncourt.

—Mr. S. R. Crockett, the author of "The Stickit Minister" and "The Raiders," is described as being a broad-shouldered man, nearly six feet tall, and with reddish-brown hair and beard.

—The most important sale of a Sir Walter Scott manuscript since that of "Guy Mannering," ten years ago, is announced by a London auction firm, who offer the autograph manuscript of Scott's "Life of Napoleon Bonaparte."

—Mr. William Morris and Mr. Theodore Watts are about to give the world another proof of their growing intercourse. For years past they have kept house together at Putney. Now Mr. Morris, as owner of the Kelmscott Press, will publish the first collection of Mr. Watts's poems. Perhaps no poet has ever published so much and so good verse without "writing a book."

—The death is announced at San Remo of Mrs. Lucy Rossetti, the wife of the author and critic William Michael Rossetti, and daughter of the painter Ford Madox Brown. She was herself an artist, and had exhibited at the Royal Academy.

—All Germany seems just now to be discussing the proposed statue of Heinrich Heine. Its most earnest opponent seems to be Felix Dahn, who accuses the poet of having degraded German literature with Frenchified prose and licentious poetry.

—Jean Ingelow spends her winters in the South of France, where she has a cottage overlooking the Mediterranean. Her London house is in Kensington, and stands with its crown of ivy in the midst of a spacious garden, half hidden among trees.

—"Vailima," the Samoan for "fine waters," is the name of Mr. Robert Louis Stevenson's home near Apia. It is four miles from the beach and several hundred feet above the sea. The house is a rambling, two-story affair, and is painted a grayish color. As there is no driveway from Apia, the place is accessible only to those who walk or ride.

—With his own caravan of camels, Pierre Loti has been traveling through Arabia Petræa, timing himself to reach Jerusalem by April 29, for the Greek Easter. He not only travels in regular Arab fashion, but dresses as a Bedouin. From Jerusalem he will proceed to Damascus and Baalbek, thence by way of Beirût to Constantinople, the Crimea, and Moscow. The result of all ought to be a fascinating book.

—One of the most magnificently furnished houses in London is said to be that of Mr. George Augusta Sala, journalist, novelist, and traveler. Yet we hear that newspaper men and authors never make enough to keep them. Mrs. Ward, Miss Braddon, and Mr. Crawford might also furnish a point or two in contradiction. Mr. Sala's reminiscences, which have just appeared, ought to be interesting reading, since they recall his intimacy with Dickens, Thackeray, and other famous men in literature and art.

—Marie von Ebner-Eschenbach, "Germany's foremost writer" according to Marie von Bunsen in "Die Frau," and certainly an author whose style commands admiration, nevertheless hardly ranks as a popular story-teller, even in Germany. "Dorf- und Schloss-Geschichten" is the title of some of her tales, and might well be that of all. The novelist was born in 1830 at Castle Zdislavic in Moravia. Her father was a Count Dubsky. Before her marriage she wrote several dramas which secured some attention.

—Mr. Graham Wallas, a prominent member of the Fabian Society, who lives near Mrs. Humphry Ward's new country-seat at Tring, is said to have been that novelist's principal helper in making the necessary studies of Socialism for "Marcella." It may not be generally known that Mrs. Ward's father, the author of the popular works on English literature, and son and namesake of the famous Master of Rugby, went out to Tasmania as school inspector, and there he married Julia Sorell, the daughter of a former Governor. She died in 1888. Their eldest child, Mary Augusta Arnold, was born in 1851. In 1856 her father became a Roman Catholic, and returned to take a professorship in the Dublin (R. C.) University, removing thence to Oxford, where among his friends were Professors Green, Jowett, Freeman, and Mark Pattison. A Fellow and Tutor of Brasenose, Mr. Thomas Humphry Ward, later the well-known editor of the "English Poets" and historian of the Victorian era, appeared on the scene when Miss Arnold was but twenty, and they became engaged. After marriage, the first nine years were spent in Oxford. The devotion to each other of Mr. and Mrs. Ward is well known, and they are seldom met apart in London society.

[For list of Books Received see page 803]

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# As Seen by Women

The recent editorials in The Outlook relating to Woman Suffrage have called out, as might be expected, a large number of letters, most of them from women. The most divergent views are expressed in these letters. We are unable to do more, here and now, than to make a selection of a few single letters and parts of letters from some of our correspondents—all of them women. But (following our usual custom of presenting, fairly and through authoritative writers, both sides of public questions of immediate importance) we shall, in future issues of The Outlook, lay before our readers articles by women of recognized ability and leadership, who will state the arguments on both sides.—THE EDITORS.

## Against Woman Suffrage

### WANTS AN ANTI-SUFFRAGE MOVEMENT

Your editorials on the woman suffrage question are so strengthening and so helpful that I feel you deserve the thanks of every woman in the land. I hope you will continue talking as you do at present. If only there could be an organized effort against this petition that is now being signed by so many women!—women who look at the question from only one point of view, with no realizing sense of what the results will probably be. A. B. J.

### WOULD WORK AGAINST PUBLIC SCHOOLS

Do women care nothing for their country, or are they blind? Can they not see that, if the right of suffrage should be extended to our sex, the number will be but small of educated, earnest women who will take advantage of the opportunity as a means of good?—small indeed compared to the army of those who will stand ready to obey the dictation of that Church which is so assiduously seeking to grasp our school funds. Our suicidal actions in the matter are drawing toward completion; cathedrals and ignorance await us in the future.

"A NEW YORK SOCIETY WOMAN."

### WE ARE ALREADY TOO BUSY

Thank you for your recent editorials upon woman suffrage. You speak for those women who are too busy to speak for themselves. I should be sorry to generalize hastily from a limited knowledge, but, so far as my observation goes among my acquaintance, the women who wish to vote are those who are free from domestic duties and the care of children, and who are not active in church work. Those who are burdened with the duties that fall to most of us may well shrink from taking up others, and I have wondered whether many women, anxious for the ballot, have not a very superficial idea of the responsibility it would lay on a conscientious voter; also whether those who wish the privilege of voting in order to demonstrate the equal capacity of women have not some misgivings as to the fact. I have never had any doubts concerning the ability of women, myself included, as compared with that of men, and it seems to me that life demonstrates this so abundantly that further proof is superfluous. X.

### DO NOT WISH THE BALLOT THRUST UPON US

Permit me to thank you for the recent editorials in The Outlook upon woman suffrage. Such wise and timely words must be gratefully appreciated by thousands of women who do not wish to have the ballot thrust hastily into their hands. These women are neither "lazy nor indifferent" to public affairs, as would-be reformers assert; they are thoughtful and conscientious. They have studied somewhat the problems of municipal and temperance reform, and of the school question. The result of their study is a growing conviction that the country may need a restricted rather than an enlarged vote. They recognize the positive gain to the ignorant, thoughtless vote which would result from woman suffrage—a fact practically ignored by some pronounced suffragists—and the uncertain nature of the gain resulting to the intelligent vote. They acknowledge that women may have a right to vote, but they do not deem it expedient that they should seek to exercise this right. They believe the problems confronting our heterogeneous population would be complicated rather than solved by giving the ballot to woman. Moreover, many of these women, if they consulted lesser and more selfish motives, would not wish to vote, because they believe their personal interests will be best conserved by male suffrage. The aggressive attitude of suffragists in New York, and the positive gain they have made in other sections, leads the silent majority of non-suffragists to seek champions and spokesmen among journalists.

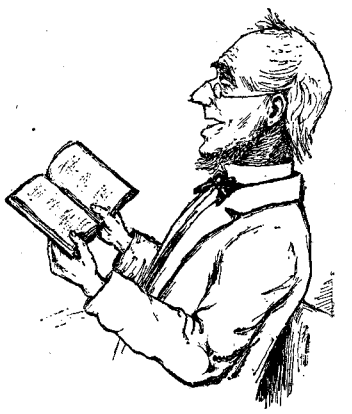
A. S. C.

### WOULD NOT BE A GAIN

We are told that this movement for woman suffrage will purify politics and raise the standard of morality. Granting that the mind of woman can grasp any and every subject, what will be gained if more than a million women voters are added to the ranks already too numerous? If all women were judicious, temperate, moral, honest, superior results might be expected; but as the franchise must be extended to the dishonest, intemperate, immoral, and ignorant, what advantage can possibly be gained? Men are notoriously under the influence of bad women, and personal feeling would enter more largely in the selection of candidates for office than it does now. "A crowd of women is the very worst kind of a crowd." The brazen assert themselves, and the timid and faint fall by the way. We once had an experience at a meeting for the election of a school trustee, where the better class of women repaired to vote for an intelligent, reliable man. Their opposers were out in full force, supported by male friends, all ready to carry out their plans with fists and teeth if necessary. The meeting began at eight and adjourned at twelve, the majority—the inferior party—gaining the day. We hear that woman suffrage has done wonders for Wyoming. New York State is not Wyoming. Matters here would become more complicated—not extricated from the briers and tangle of politics—by the additional voters. Any woman in the United States in this nineteenth century can follow a course for which she has a special vocation or ambition—art, science, literature, religion. All barriers heretofore in her way have been thrown down; the arena is open before her; she is free to win fame and fortune, if competent. B.

### THE ANTI-SUFFRAGISTS IN NEW YORK CITY

A New York City anti-suffragist writes us: "When, a month ago, the woman-suffrage movement appeared in its present guise in New York State, it was regarded as but a natural movement in view of the Constitutional Convention. The great influence of the first published list of names was recognized, and an immediate interest was taken in the new methods employed by the propaganda. In many ways the time for such a movement is a favorable one. Many women, who have been earnest and thoughtful workers of our sex and for humanity, attended the early suffragist meetings to hear what new arguments might be offered, but, instead, heard only those that have been in vogue for the past twenty years. They heard the eternal question of the rights of woman—was she disqualified, physically, mentally, or morally, for the ballot? They heard clergymen and others tell how superior was the middle class of women to that of men; they heard the cry of the few taxpayers for their right to have representation at the polls; they heard the plea that the liquor and school questions would at last be decided by people who knew what they were doing. Furthermore, the good effect of woman suffrage in Colorado and Wyoming was presented, but never a comparison made between certain conditions in those States and New York. After hearing these arguments, many women signed the petition, and now some are regretting having done so. The judicious advertising which new methods have given to the action of a small minority of women who want the vote has convinced the anti-suffragists that some counter-action should be taken. Stations will be established for signatures at the Hotel Waldorf and in other parts of the city, and the majority will be given as good a chance to put themselves on record as have the minority. The aggressiveness of the woman-suffragists in other respects will be adequately met by the now thoroughly aroused protesters."



At church the deacon raised the tune
With nasal twang first low, then louder;
At home his good wife raised the cake
With some of Cleveland's Baking Powder:—
'Twas vainly hoped his tunes he'd make
One half as good as her fine cake.

## In Favor of Suffrage

### BUT A DUTY IS A DUTY

When suffrage is open to all, some may consider it a duty, some may not. The Society of Friends did not so regard it for a number of years. It is not a question of force, but of liberty. It also presents itself in the need for direct representation. It is true that legislators have done some noble work for women, but behind them, in every instance, have been women struggling, pleading for educational advantages; for a right to their own clothes, to their own earnings; for property rights, and now for the liberty to use and protect them. Is it right that we should be beggars always, the few for the many? We are told that we can do more by influence; but influence is never decreased by the accession of power. There is no doubt that it has become a practical question, with full suffrage in two States, with municipal suffrage in one, with a property vote in another, school suffrage in twenty-three, and an increasing agitation in the rest. Wyoming, after twenty-five years of experience, answers the moral question, and it is hard to believe that the women of the State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seems to be only another name for Hood's Sarsaparilla, so popular has this excellent preparation become at this season. It possesses just those curative properties desirable in a Spring Medicine. It recuperates the weakened strength, purifies and vitalizes the blood, creates a good appetite, cures biliousness and headache, gives healthy action to the kidneys and liver, and overcomes That Tired Feeling. This spring take

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The remarkable cures of **Scrofula, Salt Rheum**, and other blood diseases, effected by Hood's Sarsaparilla have won for it the title of "the greatest blood purifier ever discovered." It acts promptly and radically, thoroughly expelling all impurities and poisonous germs from the blood and giving to the vital fluid the quality, quantity, and color of health. It has gained unequaled popularity as

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of New York are not proportionately as strong, morally, as the women of Wyoming. I believe statistics thoroughly establish, in this State, a greater proportion of sobriety among women, and in average education, because the number of foreign men greatly exceeds the number of foreign women, and there is a very great lessening of ratio in the criminal list I would therefore argue an increased intelligent and moral vote. M. W. C.

IN SELF-PROTECTION

Women's "right to vote if they wish to do so" is conceded by The Outlook. That point granted, it would seem that the stronghold of the opposition were gone. The fact that *all* women do not wish to use this "right" does not enter into the question. To deprive any person of an acknowledged "right" because some other person, or many persons, do not desire it, does not affect the principle. Should we have waited until the slaves petitioned to be free before ridding our land of the curse of negro slavery? Channing said: "If you could prove to me that the slaves were contented in their degrading bondage, I should consider that the very strongest reason for their emancipation." George William Curtis has told us that "all experience shows that my neighbor's vote is no protection for me; we see that voters may be bribed, dazzled, and coerced." He further said that "nowhere do we see that those who once have the ballot are willing to relinquish it." John Stuart Mill has said: "To have a voice in choosing those by whom one is governed is a means of self-protection due to every one. Under whatever conditions, and within whatever limits, men are admitted to the suffrage, there is not a shadow of justification for not admitting women under the same."

A SUFFRAGIST.

WOMEN AS BREADWINNERS

You regret "that phase of modern civilization which, under the appearance of opening more avocations to women, drives her into breadwinning." There have always been some women so situated that the best thing they can do is to win their own bread. Perhaps in an ideal social state this would not be so, but it is no peculiarity of modern civilization. Modern civilization, in opening more occupations to women, has merely made the position of these women a little easier, and lessened the attendant evils.

Most women marry, and most married women ought not to earn their own living. In guiding the home they are giving society an equivalent, and more than an equivalent, for what their labor could produce. Many unmarried women, widows, and wives whose husbands do not support them, must either earn their bread, starve, or be maintained by private charity or by the State. It is best for them and for society that they should support themselves.

Many young women, who will marry when a suitable opportunity presents itself, are meantime supporting themselves. Some are compelled to do so, some do it of choice. There are many reasons why they should have the opportunity to do it. Nothing has done more to elevate and ennoble the idea of the marriage relation than the increase in the number of self-supporting young women.

The disadvantages which have attended the entrance of women into the industrial world will be temporary. On no sound principles of economy can it be admitted that the productive labor of those who would otherwise be maintained in idleness, rendering no equivalent, will be a real and permanent injury to society. If all the tramps who now refuse to work should suddenly be converted into industrious men, there might be an apparent, or local, or temporary lowering of wages by increased competition; but when things had adjusted themselves, the results would be good.

M. E. C.

FAVORS LIMITED SUFFRAGE

Your recent articles on woman suffrage seem to voice the opinion of many intelligent, thinking women, judging by the conservative tone of the last meeting of our Collegiate Alumnæ Association, where the subject was debated. The general feeling was that the extension of the franchise was inevitable, and must be accepted by conscientious women as a duty rather than a privilege. Among thinking people there seems to be general agreement that it has been a mistake to give an unrestricted ballot to men in this country; that the United States should be governed by intelligent Americans. If this is true, will not a tremendous problem be further complicated by doubling the present voting power?

If the franchise is to be given to woman, is it not possible to impose such limitations as to education, property, length of residence, and familiarity with our language and laws, as shall protect the State against unintelligent and irresponsible voters? If intelligent women join their strength with the better element of men, they will outvote that power which is so deplorable in the politics of the day.

With such large Republican gains all over the country, need the Constitutional Convention fear to wreck the party in New York State by naming a date when a wisely limited franchise shall be given to woman? Will not intelligent women accept it as both a duty and a privilege when their votes blot out those of ignorant bribe-takers?

If such a ballot is given to woman, there will be absolutely no hope for that party which does not nominate for office only such men as will command the respect and support of women who will surely place character above partisanship.

If either party had the courage of their convictions, need it be taken for granted that the ballot must be given to women as freely as to men? Does one mistake justify another? If women once become a controlling power for good, it will be possible later to fix a date when the same wise restrictions shall apply to both men and women. New York State has led in many movements, none of which can be more far-reaching and important in its influence. With its success the eye of faith can see, rising from the ashes of partisan politics, an era of good government and a race of statesmen. A. D.

Albany, N. Y.

A WESTERN VIEW

I fail to see where women will be harmfully burdened. If it makes them read and study more than they have done, surely it will be a blessing; for ignorance of vital questions is the disgrace of women. As for the mere depositing of the ballot, why should it be more difficult or unwomanly than to mingle in crowds at railroad stations and buy tickets?

A large number of the better class of men do not seem burdened with their responsibilities, or to appreciate their privileges; for either they do not vote at all, or only occasionally, so that our cities are ruled by the lowest classes. If the educational qualification were adopted, our country would be better governed, and we should not read such items as—"One day last week eight hundred and sixty aliens were endowed with American citizenship by a Chicago judge within four hours, or an average of one citizen in about seventeen seconds."

Give intelligent women the ballot, and we will annul many such votes, and not whimper over our extra burdens.

The Colorado papers report the unwillingness, and in most cases the flat refusal, of the more ignorant women to register. The Denver "Republican" says:

> The registration will be large, larger in fact than has been anticipated by the most sanguine of the equal suffrage leaders. In the best localities the percentage will apparently be from ninety to a hundred, while it will decrease gradually down the social scale. The line is very closely drawn. It is parallel with the line of culture and intelligence. Among the middle classes the proportion is good. Below these classes it grows less and less. The negro women, as a class, will have nothing to do with registration. The male population in black does not encourage it. Among the Italians the same tendency is manifest; very few of them are registered. And, finally, the shadow women, the women of Market Street, refuse to give their names for registration.

If this experience could be repeated everywhere, even universal suffrage would not be alarming.

"A WOMAN WHO WANTS THE BALLOT."

Royal Baking Powder, made from absolutely pure Grape Cream of Tartar,

Imparts that peculiar lightness, sweetness, and delicious flavor noticed in the finest bread, cake, biscuit, rolls, crusts, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

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# Recreation Department The Outlook

**Suggestions for planning a Vacation or a Trip anywhere in the world; printed information concerning any Transportation Line in the world, any Hotel in the world, any Pleasure or Health Resort in the world, or any Tour to any part of the world, will be sent on request, without charge, by the Recreation Department, The Outlook, Clinton Hall, Astor Place, New York.**

### Two Spring Tours to Washington, D. C.

On Thursday, May 3, and Thursday, May 24, the Pennsylvania Railroad Company will run two delightful spring tours to the National Capital. These are what are called three-day trips, and embody all the advantages of an inexpensive trip, as well as an excellent opportunity for seeing the beautiful city of Washington under the most favorable circumstances.

The rate from New York, $13, and from Philadelphia and Wilmington, $11, carries with it transportation in a special train of Pennsylvania Railroad standard coaches, accompanied by experienced tourist-agent and chaperon, who aid the tourists very materially in their journeying in and about the city of Washington, and hotel accommodations at the best of Washington's hostelries. The special train will leave New York 11 A.M., and Philadelphia at 1:50 P.M., arriving at destination in time for supper. Returning, the special train will leave the Capital City for home on the Saturday following. Descriptive itineraries of Washington and its beautiful surroundings may be procured upon application to the tourist department of the Pennsylvania Railroad, 1196 Broadway, New York, or 233 South Fourth Street, or to the Pennsylvania Railroad ticket-agents. Apply for space on these tours at once.

### For Over Quarter of a Century

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can never be described, and it has never been pictured so adequately and satisfactorily as in the splendid portfolio just issued by the Michigan Central, "The Niagara Falls Route." It contains fifteen large plates from the very best instantaneous photographs, which cannot be bought for as many dollars. All these will be sent for ten cents by Frank J. Bramhall, Advertising Agent, Michigan Central, 402 Monadnock Block, Chicago.

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is the title of a beautifully illustrated booklet recently issued, descriptive of the Hot Springs, South Dakota, and the efficacy of their waters for the cure of rheumatism, neuralgia, and kindred diseases. Copy of this pamphlet will be mailed free by W. A. Thrall, General Passenger Agent Chicago and North-Western Railway, Chicago, Ill., upon receipt of request, inclosing two-cent stamp.

## TOURS

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Send AT ONCE for circulars and references.

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$270 for nearly 2 mos. FOUR-IN-HAND COACHING PARTIES through ENGLAND, etc. The Thomas Foreign Tourist Co., 1512 Chestnut St., Philadelphia, Penn.

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## FOREIGN HOTELS

**ROTHAY HOTEL** GRASMERE, ENGLAND

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Send to the Recreation Dept. for further information.

**Tourists in England** will find restful accommodations, amidst beautiful rural scenery, at **MALVERN.** Moderate terms; liberal table; good bathroom. Close to station. Address
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Refers to Mr. John Thornton, **297** Church St., New York.

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**COTTAGE LOTS**
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SEVEN MILES FROM PORTLAND, MAINE; beautiful surroundings; easy of access; fishing, boating; restful. You can own a seashore resort for very little money, without the disagreeable features of many public resorts; 30 minutes from Portland. For further particulars write to
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New cottage of ten rooms and bath. Furnished to rent for the season. Five minutes from ocean front. Meals obtained near by if desired. Plenty of shade-trees. For terms, etc., address
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Comfort, excellence, refinement.
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ADIRONDACKS
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What is life to the soul
If to labor is all?
What a joy to the heart
When for rest we depart
To the woods and the dells!

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In a place that is blest,
With no shadow or sorrow
Nor care for the morrow?

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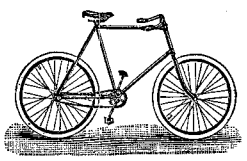

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Parker, Gilbert. The Trespasser.
Astor, John Jacob. A Journey in Other Worlds.

THE CENTURY CO., NEW YORK

Lincoln, Abraham. Complete Works. Edited by John G. Nicolay and John Hay. 2 Vols.

HOUGHTON, MIFFLIN & CO., BOSTON

Ward, Herbert D. The White Crown, and Other Stories. $1.25.
Francis, M. E. The Story of Dan. $1.25.
Mitchell, Langdon E. Poems. $1.25.
Longfellow, Samuel. Essays and Sermons. Edited by Joseph May. $1.50.
Longfellow, Samuel. Memoir and Letters. Edited by Joseph May. $1.50.

HOWARD PUBLISHING CO., DETROIT

Bacon, Sir Francis. Cipher Story. Discovered and Deciphered by Orville W. Owen, M.D. Vol. II.

INTERNATIONAL YACHT PUBLISHING CO., 155 BROADWAY, NEW YORK

Mott, Henry A. The Yachts and Yachtsmen of America. Vol. I. $15.

THE JEWISH PUBLICATION SOCIETY OF AMERICA, PHILADELPHIA

Papers of the Jewish Women's Congress.

MACMILLAN & CO., NEW YORK

Pepys, Samuel. Diary. Edited by Henry B. Wheatley. Vol. IV. (Imported.) $1.50.
Hutton, R. H. Criticisms on Contemporary Thought and Thinkers. 2 Vols. $3.
Graham, Gabriela C. Santa Teresa: Her Life and Times. 2 Vols. (Imported.) $10.
Wakeman, Henry O. European History. Period V. 1598–1715. $1.40.
Scott, Sir Walter, Bart. The Talisman. $1.25.
Bliss, Frederick J. A Mound of Many Cities. $2.25.
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THE SIXTY-SIXTH ANNIVERSARY

The Sixty-Sixth Anniversary of the AMERICAN SEAMEN'S FRIEND SOCIETY will be held in the Pilgrim Church of New York, on the corner of Madison Avenue and 121st Street, on Sunday, May 6, at 11 o'clock A.M. The Annual Sermon will be preached by the pastor, Rev. SAMUEL H. VIRGIN, D.D., and an abstract of the Annual Report will be read by the Secretary.

The Sixty-Sixth Annual Meeting of the Society will be held in the chapel of the Sailors' Home, **190** Cherry Street, on Monday, May 7, at 3 o'clock P.M., when the reports of the year will be submitted, the usual business transacted, and addresses made.

Life Directors, Life Members, and all the friends of seamen are cordially invited to be present.

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# The Business World

**London, Paris, and Berlin**

The past week has witnessed a great increase—nearly 20 per cent.—in the Bank of England's reserve as compared with the corresponding week last year, and the seven principal European Government banks—namely, those of England, France, Germany, Austria, Belgium, Holland, and Spain—hold nearly $60,000,000 more gold than a twelvemonth ago. The Bank of England rate remains unchanged at 2 per cent. In France the Crédit Lyonnais has called up its unpaid capital because of the bill before the Chamber of Deputies proportioning a bank's deposits to its paid-up capital. The new $40,000,000 City of Paris loan at 2½ per cent. has been enormously over-subscribed. In Germany all banking institutions may experience a healthful shaking-up as to business hours from the contemplated change by the Imperial Bank from the waste of time in the present custom of office hours from nine to one and after three, to keeping the bank open during "business hours" as we understand them. On the Berlin Bourse trade has been somewhat depressed in view of the two-cent tax upon transactions which went into effect on the first of the month.

**Stocks and Bonds**

The market in stocks and bonds during the past week in New York City was emphatically a waiting one. The bulls were unusually disconcerted by the tariff outlook, while the increasing labor troubles more than counterbalanced the supply of easy money, which under other conditions might have had some effect. This latter element is emphasized by the bank statements of this and other countries. Any really important movement from the bears has been precluded because the floating supply of stocks is scarce. Furthermore, the stopping of arbitrage transactions between New York, Boston, and Providence only made an already dull market the duller. The stock market, therefore, has shown little life, and that little has been furnished by speculative advances in the group of Industrials. Such restriction meant a heavy market elsewhere. As to bonds, only the special issues have shown much change. The bank statement showed an increase (in spite of the gold export) of nearly $2,500,000 in average cash holdings; of $1,832,900 in loans; of $4,314,700 in deposits; and of slightly over $1,400,000 in the surplus reserve, thus giving the banks $83,417,950 in excess of legal requirements. Money on call has been at 1 per cent., and money on time at 2 per cent. for thirty to sixty days, 2½ per cent. for ninety, and 3 per cent. for longer periods. The supply of choice commercial paper has been limited. Rates continue at 3 per cent. for prime indorsements, 3½ to 4 per cent. for good single names, 4½ per cent. and more for others. Exports of gold from New York for the week were $1,513,905, making a total to date of over seventeen and a half millions.

**The World's Wheat Production**

After the rains of the past weeks in the Northwestern States, retarding seeding, or rotting that already sown, and after the long and discouraging drought on the Pacific slope, crop reports again show an improvement. The market last week was tolerably steady, though sentiment in general continues bearish, anticipating liquidations of May wheat holdings. It is not without interest to note that this grain is harvested every month in the year. Taking the first half of 1894, for instance, in January last the harvest was made in Australia, the Argentine Republic, and Chili; in February and March in India and Upper Egypt; this month, Lower Egypt, Syria, Cyprus, Asia Minor, Persia, and Mexico harvest; in May, Algiers, Morocco, Central Asia, China, Japan, and Texas; while June brings harvests in Turkey, Greece, Italy, southern France, Spain, Portugal, the Carolinas, Georgia, Alabama, Mississippi, Louisiana, Tennessee, Kentucky, Arkansas, Missouri, Kansas, and California. With the world-view of the wheat market which the above might suggest, the question arises whether this country has been suffering in the grain markets of the world by competition from other lands, or they by ours—a question emphasized by the extraordinary circumstances of the market during the past year, and resulting in the lowest prices on record.

**The Cotton Crop**

In general, the weather throughout the South has been favorable for cotton-planting, which, indeed, has been completed in many districts. Early cotton is coming on well, especially along the Texan coast and in neighboring districts. Interior receipts, stocks, and shipments show a decrease as compared with last year, and it is hoped that planters will act slowly in any extension of acreage, lest prices do not improve because lacking the stimulation of an area kept within present bounds. During the past fourteen years capital invested in cotton-manufacturing in the South has increased nearly fivefold. This year's decrease in exports is nearly 7 per cent., and in takings by Northern spinners 14 per cent. In New York there has not been any startling amount done in cotton for future delivery, and business has hardly extended beyond the settlement of existing engagements. The total visible supply is estimated at nearly four million bales.

**The Union Pacific Railway**

The Attorney-General has forwarded to Senator Brice an Administration bill looking to the readjustment of Government claims against the Union Pacific Railway, and to the reorganization of the company itself. Provision is made that the Secretary of the Treasury shall receive, in exchange for an ultimate full discharge of the present claims of the Government, the company's bonds to an amount equaling the aggregate of its indebtedness up to July 1, 1894, for principal and accrued interest of bonds issued for building the Union Pacific and Kansas Pacific roads. These bonds are to date from July 1, 1894, and will mature July 1, 1994; they will bear 2 per cent. interest, and will be secured by a mortgage covering all the lands, railways, rolling-stock, telegraphs, and other properties. Every year after 1905, as a sinking-fund for bond-redemption, the Treasury is to receive from the company amounts equal to $1,650,000, including the interest on outstanding bonds. The Attorney-General will have the right to foreclose the Union Pacific property, by sale or otherwise, upon default of any obligation imposed by the bill. It is supposed that the above represents the agreement to which the executive authorities at Washington and the Reorganization Committee have come. Congress must now say whether this matter of settlement be taken up this session or not. To carry out the rule that the fixed charges of the company shall not exceed $8,500,000 a year, the Reorganization Committee has agreed upon a 4 per cent. general mortgage bond to absorb the company's junior liens. It may be added that all this proposed settlement is without any reference to the Oregon Short Line, the Oregon Railway and Navigation, or the Union Pacific, Denver, and Gulf lines.

**The Palisades Tunnel**

Daylight has now penetrated through the New York, Susquehanna, and Western Railroad Company's great Palisades tunnel, whose eastern entrance is at the village of Edgewater, N. J., opposite One Hundredth Street, New York City. Work was begun August 1, 1892, at both ends, and by the sinking of four shafts, the deepest of which was nearly two hundred feet. The tunnel proper is somewhat over five thousand feet long, thirty-three feet wide, and twenty-seven high. Its cost is estimated at $1,700,000, this including the sixty acres of land at Edgewater and the docks there, with their water-front of fifteen hundred feet, the three miles trackage from the main line, and the yard, with its sidings and switches. The object of this engineering feat is to enable the Susquehanna Railroad to carry coal and freight to tide-water without using the tracks of other companies. At present its freight trains are run over the Lackawanna tracks, and its passenger trains over those of the Pennsylvania system.


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## Bits of Fun

Good Advice.—Never accept advice. Not even this.—Thy friend has a friend, and thy friend's friend a friend. Be discreet.

"Have you ever read 'The Bright Side of Suffering'?" "No. Who wrote it?" "I don't know. Some doctor, I imagine."—*Life.*

Good Advice.—Father—Do you really desire to make my daughter happy?—The Suitor—Certainly. Father—Then don't marry her.—*Hallo.*

"You stand for office in England. In this country you run for it." "But we have one sort of candidate in common. Those who lie for it."—*Harper's Bazar.*

Jarvis (in surprise)—Why, Jenkins, is that you? I heard you were killed! Jenkins (sadly)—No; it was my brother. Jarvis (thoughtlessly)—Too bad, too bad!—*Exchange.*

Indignant Constituent—Sir, you have proven utterly false to your principles. Great Statesman—Nothing of the sort. I merely wore them out and got a new set.—*Indianapolis Journal.*

Dog-Fancier—Yes, madam, I have all kinds of dogs here. Is there any particular breed you wish? Old Lady (who reads the papers)—Oh, anything that's fashionable. Let me see an ocean greyhound.—*Tit-Bits.*

Her Adorer—May I marry your daughter, sir? Her Father—What do you want to marry for? You don't know when you're well off. Her Adorer—No, perhaps not. But I know when you're well off.—*Tit-Bits.*

An Instance.—Miss Passé (simpering)—They say these photographs don't do me justice, Mr. Seddit. Mr. Seddit (firmly)—No, they do not. But then justice, you know, should always be tempered with mercy.—*Chicago Record.*

Johnny—What made you run away from Bill Slutthers? You was afraid of him, that's what's the matter. Tommy—No, I wasn't neither! If we'd fought, I'd a licked him, and then my ma'd a licked me. That's what I run away for, so!—*Boston Transcript.*

On High Olympus.—"What are you looking so glum about, old man?" asked Jupiter. Mars frowned. "A little German tailor has invented a bullet-proof suit that is likely to interfere with my business," said he. "They are getting a little the best of you," chimed in Cupid, "but it will be a cold day before they ever get an armor that is proof against my darts."—*Indianapolis Journal.*

"It seems to me," said Uncle Silas Sassafras, as he read the rules and regulations tacked on the door of his room at the Hyprise Hotel, "that these hotel people just systematically try to bleed people." "What is it, father?" asked his wife. "Why, one of these dinged rules says, 'Don't blow out the gas,' and another says, 'Gas burned all night will be charged extree.' Now what's a fellow to do?"—*Life.*

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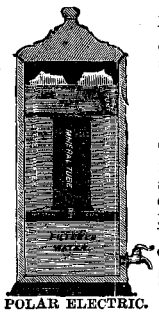


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A Family Paper

*New Series of The Christian Union*


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## April Necrology

April 1.—George A. Halsey. Born 1827. Delegate to every Republican National Convention since the time of Lincoln. Served in Congress 1867–69 and 1871–73.

April 1.—Dr. Johann Heinrich Schweizer-Sidler. Born 1815. Professor of Philosophy in the University of Zurich.

April 2.—Charles Edouard Brown-Séquard. Born 1817. Eminent physician and physiologist.

April 2.—Michael J. O'Farrell. Born 1832. Bishop of the Roman Catholic Diocese of Trenton, N. J.

April 5.—Paul Jablochkoff. Famous Russian electrician and inventor of the Jablochkoff candle.

April 5.—Friedrich Wilhelm Weber. Born 1813. German poet and statesman. His epic "Dreizehnlinden" has gone through over fifty editions.

April 5.—Franz Schmeykal. Born 1826. Eloquent orator and leader of the German party in Bohemia.

April 5.—Heinrich Koopman. Born 1797. German historical painter.

April 5.—Giuseppe Benedetto Dusmet. Born 1818. Archbishop of Catania. In 1889 advanced to the Cardinalate.

April 6.—Elzéar Charles Antoine, Duke of Sabran. Born 1840.

April 8.—The Rev. Dr. William McClure Thomson. Born 1805. See page 714.

April 8.—Alexander G. Cattell. Born 1816. United States Senator from New Jersey, 1866–71.

April 8.—Baron Bowen. Born 1836. Long Counsel to the British Treasury. From 1882 to 1893 Lord Justice of Appeal.

April 8.—The Rev. Amasa C. Frissell. Born 1816. For many years Secretary of the American Tract Society.

April 8.—The Rt. Rev. Bernard O'Reilly. Bishop of Liverpool, the largest Roman Catholic Diocese in England. Consecrated 1873.

April 9.—John Graham. Born 1821. Noted New York lawyer in the criminal courts.

April 11.—Severn Teacle Wallis. Born 1816. For forty years a leading Baltimore jurist.

April 11.—The Rt. Rev. Horatio Southgate. Born 1812. At one time Missionary Bishop of the Protestant Episcopal Church.

April 13.—David Dudley Field. Born 1805. For more than fifty years the most prominent American jurist occupied with the reform of law. See page 693.

April 14.—General Henry Warren Slocum. Born 1827. Commanded the right wing at the battle of Gettysburg and contributed much to the victory. Twice a member of the House of Representatives.

April 14.—Zebulon Baird Vance. Born 1830. Governor of North Carolina, 1862–65 and 1876–79. In the latter year he entered the United States Senate, and was re-elected in 1884 and 1890.

April 15.—The Rev. Spruille E. Burford. Born 1831. Rector of the Church of the Intercession, New York City.

April 15.—General Oliver Lathrop Shepherd. Born 1818. A veteran of the Florida, Mexican, and Civil Wars. In 1870 he was retired after over thirty years of gallant service.

April 15.—James Madison Harvey. Born 1833. Governor of Kansas 1869–71, and United States Senator 1874–77, filling the vacancy caused by the resignation of Alexander Caldwell.

April 16.—Count Adolf Friedrich von Schack. Born 1815. The author of dramas and books of Oriental travel. He bequeathed his large and valuable picture-gallery to Germany.

April 16.—Lucy Rossetti, wife of the author and critic William Michael Rossetti, and daughter of the painter Ford Madox Brown.

April 17.—Major Clifton Conly. Born 1844. Commandant of the New York Arsenal and President of the Ordnance Board.

April 20.—Baron Emly. Born 1812. He had been President of the British Board of Health, Vice-President of the Board of Trade, Under-Secretary for the Colonies, and Postmaster-General.

April 21.—Elbert Brinckerhoff Monroe. Born 1837. Director and trustee of many charitable and religious organizations, and a member of the Indian Commission.

April 22.—Nelson Jarvis Waterbury. Born 1819. Veteran New York City lawyer and former partner of Samuel J. Tilden. Ex-Judge Advocate-General of New York State.

April 23.—Jesse Seligman. Born 1827. A prominent New York City banker.

April 25.—Baron Hans von Unruhe-Bornst. Born 1825. One of the founders of the German Free Conservative party. In some office he served the State continually from 1847 to 1893.

April 27.—Nathaniel S. Berry. Born 1796. Governor of New Hampshire 1861–62.

April 29.—Wilhelm von Rauchhaupt. Born 1828. Well-known Prussian parliamentarian.

April 30.—Frank Hatton. Born 1846. Postmaster-General under President Arthur. Afterwards he edited successively the Washington "National Republican," the New York "Press," the Chicago "Mail," and the Washington "Post."

April 30.—Francis Browne Stockbridge. Born 1826. United States Senator from Michigan. Elected 1887 and re-elected 1893.


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*Surgeon* (retired) *U. S. Navy, Resident Physician, Hot Springs, Ark., says:*

"My experience in the use of **BUFFALO LITHIA WATER** is limited to the treatment of Gout, Rheumatism and that hybrid disease, "Rheumatic Gout" (so-called), which is in contradistinction to the Rheumatoid Arthritis of Garrod. I have had excellent results from this Water in these affections, both **in my own person and in the treatment of patients for whom I have prescribed it.** Of course the remedial agent is its contained Alkalies and their solvent properties. Hence it is a prophylactic as well as a remedy in Nephritic Colic and forming Calculi, when due to a redundancy of Lithic Acid."

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*Professor of Anatomy and Materia Medica in the Medical Department of the University of Virginia, former Resident Physician, Hot Springs, Va., says:*

"I feel no hesitancy whatever in saying that in Gout, Rheumatic Gout, Rheumatism, Stone in the Bladder, and in all Diseases of Uric Acid Diathesis, I know of no remedy at all comparable to **BUFFALO LITHIA WATER** "Its effects are marked in causing a disappearance of Albumen from the urine. In a single case of Bright's Disease of the kidneys **I witnessed decided beneficial results from its use,** and from its action in this case I should have great confidence in it as a remedy in certain stages of this disease."

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*Resident Physician, Hot Springs, Ark., Surgeon* (retired) *U. S. Navy, says:*

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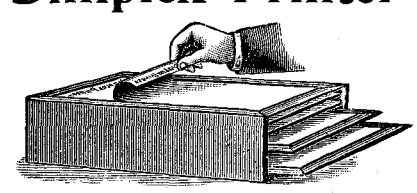

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## Good Deeds

Heroes of the time in Paris are M. Girard, the director of the City Laboratory, M. Dupré, his associate, and the sixty other scientists and chemists who assist them in analyzing the contents of bombs and infernal machines. These men voluntarily place themselves in peril that they may protect the people against death-dealing destruction from cranks, lunatics, and Anarchists, who just now seem to have made Paris their stronghold.

In 1773 John Howard, residing at Cardington, near Bedford, England, was High Sheriff of the county, when his attention was directed to the condition of the jails in his and other counties. From that time until his death he worked with single-minded zeal to reform the scandalously neglected and meanly misused prisons of England and the Continent. His grand labors were ultimately crowned with success, and have now their enduring bronze commemoration in the statue of the philanthropist just erected in the market-place at Bedford. It is the work of Mr. Alfred Gilbert, and has cost $10,000, raised by subscription since 1889, the year before the centenary of Howard's death.

For some years Father Don Unia, of the Salesian Order, has been devoting his life in the United States of Colombia to a colony of lepers, and it is just reported that he has caught the disease. When he was stationed at Bogotá, he wrote to his Superior in Turin, Italy, begging to be assigned to a colony of twelve hundred lepers at Agua de Dios, though he knew that sooner or later he himself would become a leper. The Superior not only refused his request, but sent him to work in the City of Mexico. Father Don Unia was almost heartbroken that this heroism should be denied him. He went to his new work, but kept at the Superior with such persistent appeals that finally his request was granted. He joyfully embraced the hard-won opportunity of slow martyrdom, and the labors during these years among the lepers at Agua de Dios will form a fitting counterpart to those of that other priestly hero, Father Damien, in the Sandwich Islands.

Mrs. William Amory, who has just died in New York City, was once looking for a scrub-woman. Finding that the woman had gone out to work for the day, leaving two children locked up at home, Mrs. Amory went into the next tenement and immediately rented a vacant flat there, into which she took the two children, and where she washed them, dressed them, and amused them. That was the beginning of the West Side Day Nursery, which brings relief and happiness to many a hard-worked mother and to many otherwise neglected children. But the noble benefactress did not stop here. To care for those children after they should outgrow the nursery was her next thought. They must be kept off the street if possible, and from the places where men tempt them. Hence Mrs. Amory organized an industrial school and provided for the teaching of cooking, household work, sewing, mending clothing, dressmaking, she herself teaching the carving and serving at table which would fit the older pupils to go into domestic service. She even went a step further in this latter labor of love, as she found many young women, the stress of whose own household duties prevented them from applying for wage-work during the day, but who, if specially taught to wait on table at private dinners, could find evening employment. She then organized a class of such women, taught them herself, and found places for scores of her pupils, thus creating as well a new field of labor. To this end she herself gave many entertainments, and devoted her money, as well as her time and strength, to the elevation of her sex and of their children. Of how many women, with greater opportunities than Mrs. Amory's, can it be said, "She hath done what she could?"

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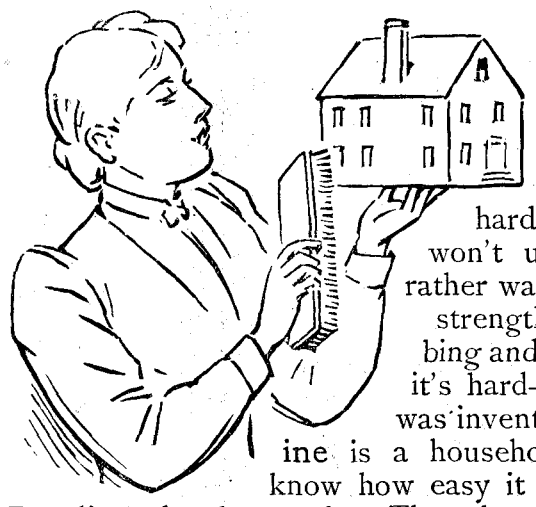
Every dairy supplying our condenseries is under supervision. Milk is produced under rigid hygienic rules. The company's reputation is therefore a certificate of the absolute purity of the Gail Borden Eagle Brand Condensed Milk.



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Hard work or easy work, just as you choose. If you find it hard work, it's because you won't use **Pearline.** You'd rather waste your time and your strength with that absurd rubbing and scrubbing. Of course it's hard—that's why **Pearline** was invented—that's why **Pearline** is a household word. You don't know how easy it can be, until you let **Pearline** do the work. Then house-cleaning slips right along. It is over before you know it.

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Yours heartily,

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"Westwood," Beulah Hill, England.

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**It acts like a charm**

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**Coughs, Colds, Asthma, Chronic Bronchitis;**

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can be obtained from many drug-stores, but it will take some time before it will be introduced into all of them throughout this vast country. If your druggist has not yet put it in stock, it will be sent you, carriage paid, from my own depot, on receipt of $1.00, $1.75, $3.75, or $7.00, according to the size of the bottle ordered.

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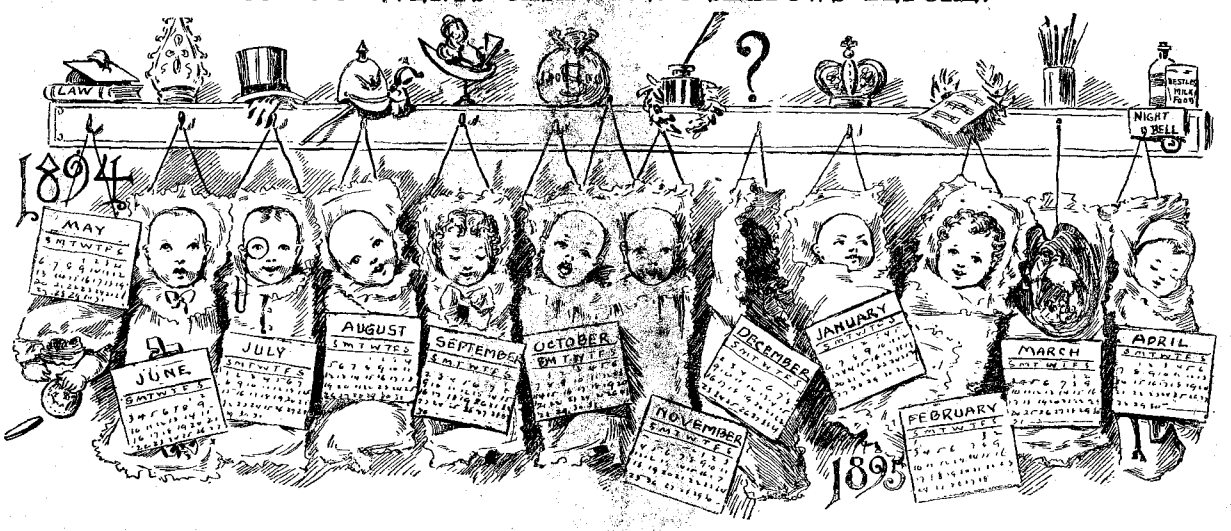


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